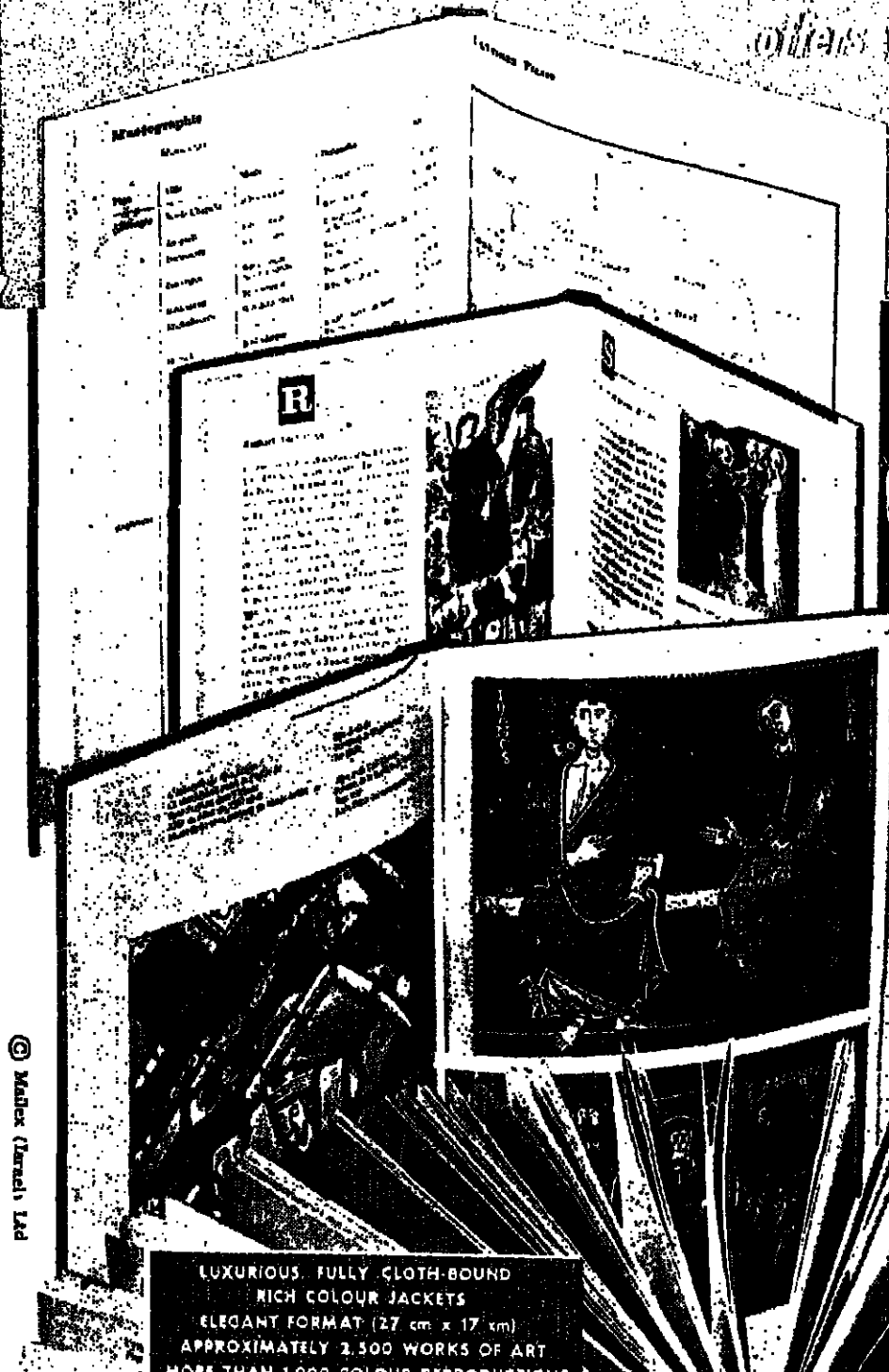


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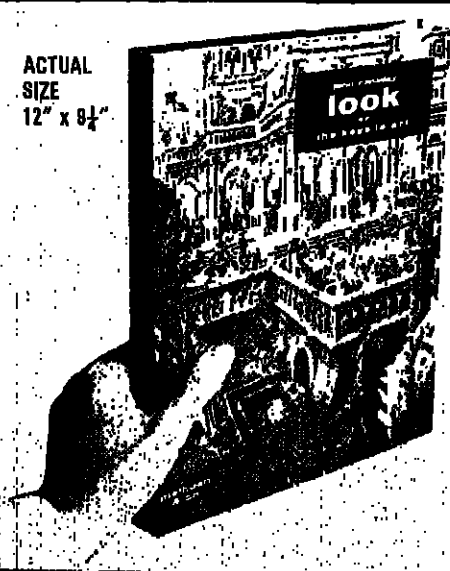
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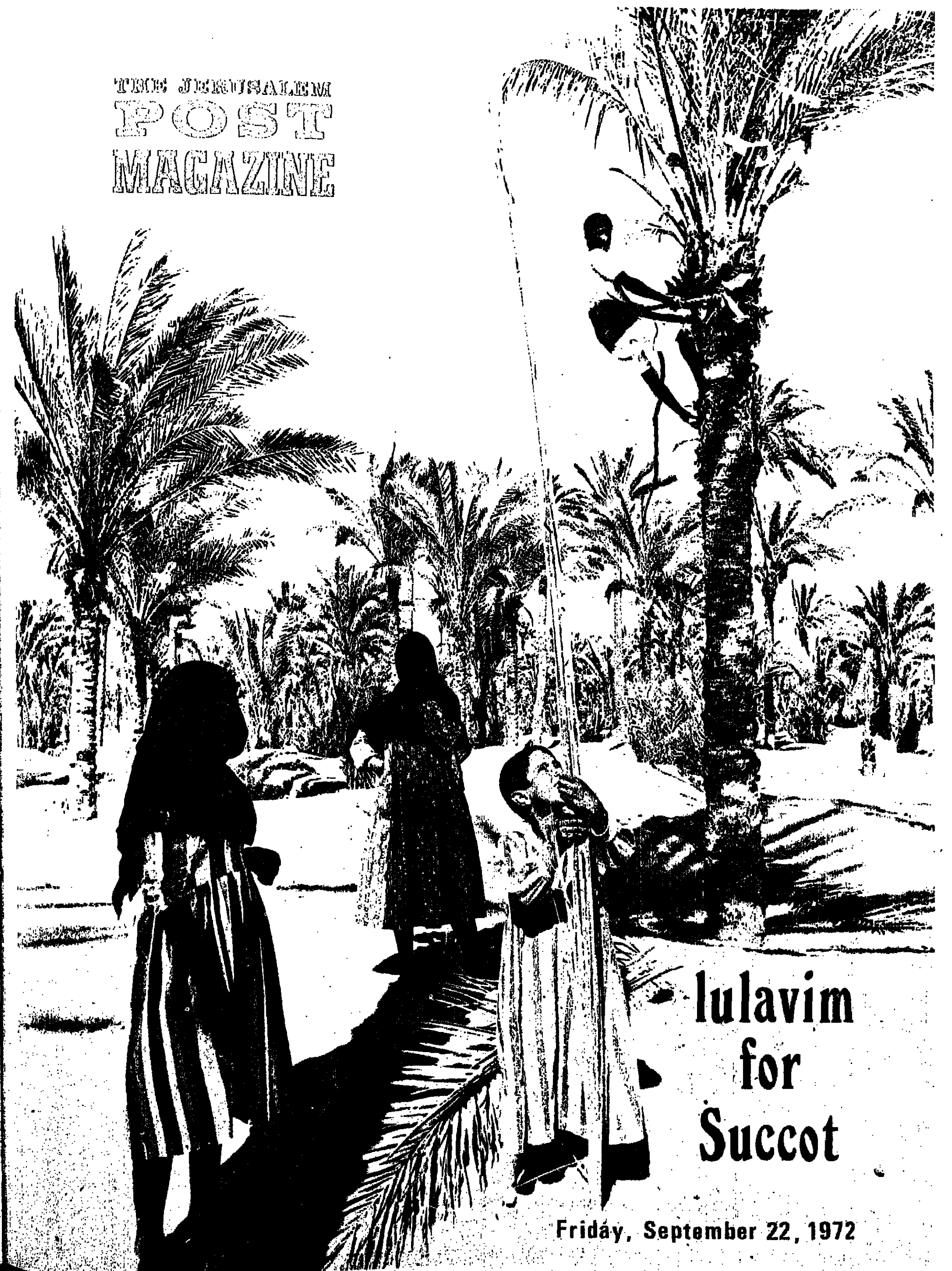
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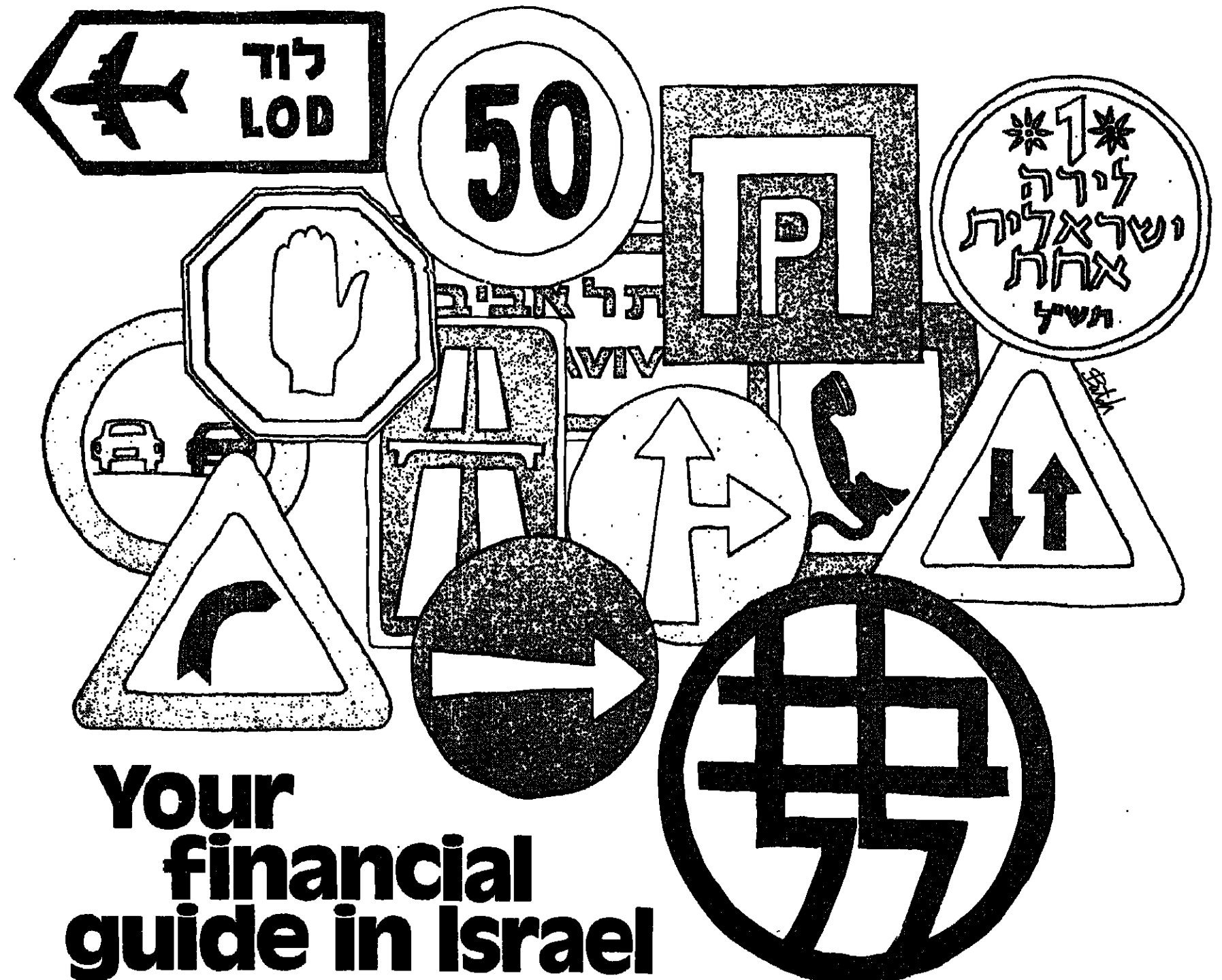
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**lulavim for Succot**

Friday, September 22, 1972



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**ON THE COVER** — Sinai Beldin cut palm fronds for Lulavim used during the Succot festival, which begins tonight. Also see other pictures, Page 17. Photo is by Starphot.

**Munich and after**

Lea Ben Dor's Parliamentary Report

TEMPERS have not improved over the past week while the demands for a parliamentary inquiry into the circumstances of the Munich murder were incubating, and several small parties joined the original proposal by Mr. Menahem Begin, the Gahal leader. Since last week's session, the spate of letter bombs has come to compound the problem of establishing security abroad as well as at home.

Mrs. Meir, who replied to the motion, left nobody in doubt as to the difficulties involved. "I do not think there is anybody in this House who imagines, or believes that even war, or fighting terrorism within Israel, is the same as fighting all over the world." A thorough investigation would be held, and she said she that there might be different views as to the form it should take.

THEN she proceeded to wade into the previous speakers, whose chief argument had been that as it was the government that had been at fault it served no purpose, or little purpose, to let the government itself arrange the investigation. So, if they had already made up their minds that the government was at fault, if they already knew whether there had been negligence or errors, which was what the investigation was to discover, how could they offer themselves as honest investigators? And what was all this talk of the rights of a minority? What about the rights of the majority to make a decision?

Haim Landau (Gahal, in a martyred tone): Maybe the minority is altogether superfluous. They could just have reports sent to their homes on what the majority has decided.

Mrs. Meir: If Gahal puts forward such a proposal for discussion we'll take it up.

MR. Shmuel Tamir (Free Centre), in an impassioned speech, had served to illuminate the essential difference between the government's position and that of the parties seeking a parliamentary inquiry.

**Details secret**

"The people want to know, and this House wants to know, who in the government was responsible for the failure of Israel intelligence in Munich" and, in general, who is responsible for what aspects of security, here and abroad. The details of these arrangements are customarily kept secret in order to inconvenience terrorists, but they are of course available to the Foreign Affairs and Security Committee, to which Mrs. Meir's investigators will report. These questions, of who is responsible for what, do not have to be investigated by the government committee, to whom they are known. It would be surprising to hear that Mr. Tamir is not also familiar with these arrangements. But he wants to be able to apportion blame, as high up as possible. Mrs. Meir is more interested. One had the impression in top-speed recommendations on how protection of Israelis abroad can be improved. Mr. Tamir also said he had the impression that there was "a struggle for the succession" in progress in Israel, while (outside forces) were trying to rob us of our whole future. "And I am interested to know to what extent this struggle for the succession interferes with what is going on lower down." Mrs. Meir took him to task.

"(Tamir) already knows that everything that happened only happened because of a struggle over the succession... who needs an investigation after that?" Mr. Tamir bellowed into his microphone that he had never said "everything that happened." He had also asked why the man who had gone to Germany had gone so late, why he had gone at all, and why somebody else who should have gone and was about to go did not manage to get there in circumstances that perhaps should not have taken place.

This foggy phrase was not heard to penetrate. It was reported at the time that a senior official went to Germany that Tuesday, on the regular Lufthansa flight which only left in the afternoon. It was also known that Defence Minister Dayan had also intended to go to Munich at one stage, but changed his mind. At the time it was said that once his arrival at Lod had been observed he decided to cancel his trip, as the knowledge of his presence might tend to harden the terrorists' stand. Presumably a Defence Minister could find a way of getting onto a plane without walking through the passenger hall? Once he got to Munich what could he do? Persuade the German sticklers for protocol and regulations that this was a job for soldiers, not police taught to go easy with the citizen? Mr. Dayan's strength is in the courage to improvise: hardly the German method. There was in any case a very clear question of division of labour and responsibility.



Mrs. Meir: left no doubt as to the difficulties involved in fighting terror outside Israel's borders. (Newsphoto)

phone that he had never said "everything that happened." He had also asked why the man who had gone to Germany had gone so late, why he had gone at all, and why somebody else who should have gone and was about to go did not manage to get there in circumstances that perhaps should not have taken place.

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THE so-called Security Services — intelligence, counter-intelligence and Security, were always a part of the Prime Minister's duties. For many years, Mr. Ben-Gurion was both Prime Minister and Defence Minister, and he could supervise these organizations from underneath whichever hat he chose. The late Levi Eshkol was also both Premier and Defence Minister until 1967, when Mr. Dayan was co-opted in time for the war. Intelligence and all that is connected with it has remained a part of the Prime Minister's responsibilities, and in fact the Defence Ministry now has no official responsibilities for that part of our war

that has moved to Europe. There was an idea at one time that the security services would be turned over to Mr. Yigal Allon, in his capacity of Deputy Premier, but this does not seem to have been carried out. Certainly it was Mrs. Meir who replied yesterday, although Mr. Allon was also responsible for the welfare of the athletes in Munich to the extent that sports belong in the Education Ministry which he heads.

**Responsible body**

If the battle is to pass mainly to the terrorists in Europe, it may be that the fighting of terrorism should return to the Defence Ministry for a more active policy. It is not the kind of decision that the government will, or should, leave to a parliamentary committee to decide. Mr. Uri Avneri (Ha'Olam Hazeh), who used to complain of fantastic persecution by security men, proved now to be anxious only to help them do their job, and proposed a Ministry of Security. His choice was Mr. Haim Bar-Lev, the last Chief of Staff, now Minister of Commerce. Mr. Bar-Lev blushed bright pink. Compliments by Mr. Avneri are not to everybody's taste. Besides, had there been any notion of such an appointment, it would have been killed stone dead by Mr. Avneri's patronage.

MR. Shlomo Lorincz (Aguda) recalled with praise a parliamentary inquiry that incidentally had offered him some satisfaction after he had been hardly used as the result of an investigation into the actions of a group of young religious fanatics. He also referred to press reports that Mrs. Meir herself had favoured a proper inquiry commission for Munich, but had allowed herself to be over-ruled by the rest of the Cabinet. Mrs. Meir asked him testily whether he thought the premier was exempt from democratic procedure, thereby appearing to confirm that she had indeed favoured a more formal inquiry. She said more than this

for those who listened carefully. She told Professor Klinghofer, who raised the issue for Gahal, that he had already decided that the security services had known of the danger and had failed to take any action.

"He already knows this, and I had thought that one of the tasks of the committee that has been appointed was to discover what they did know what they did not know, what had been possible to know, what was not possible to know, what they did, what they did not do, whether it was possible to do things differently, or not... Mr. Tamir has already come to a conclusion about Germany (i.e. the part they played), while we were proposing to investigate that, too... even before the appointment of the committee the government heard not a little from the heads of the Security Services, but still it did not think it was ready to come to a conclusion or recommend what should be done. The government considered that it was most certainly still necessary to carry out a thorough investigation, and to hear everyone who had anything to say on the subject."

THIS certainly suggests that Mrs. Meir was not satisfied with the reports she received. One reason that has been put forward for the appointment of a small, informal body of investigators was that no formal body could expect to get full cooperation in Germany, which has been busy whitewashing itself. Mr. Lorincz wound up his speech by appealing to Israel to remember historical precedents when faith in more mortal powers had proven hollow where there was no faith in Divine Providence. Others believe that, as far as Jews are concerned, there is a curse on Germany that has not disappeared in one generation. Without need to impute evil motives, or even indifference, to the present German government some feeling has remained there that Jews cannot really expect to stay alive.





30 hours

in Lebanon

WE were just about to sit down to Friday night dinner when the phone rang. It was Amnon. "Can you come over in an hour and a half? We want you to take a group of journalists on a tour of about 24 hours. Bring warm clothes." It wasn't difficult to guess that the object of the "tour" was the Fatah in the Lebanon.

At about 2 a.m. my group of pressmen was assigned to B force, with its rendezvous in Upper Galilee near the Lebanese border. When we joined the force — one of the most prestigious units in the IDF, and one which has often faced the Fatah in its own territory — the soldiers were seeing to their gear and tuning up the half-tracks that were to carry us along the narrow roads north, out of Israel and through approximately 100 km. of the southern Lebanon.

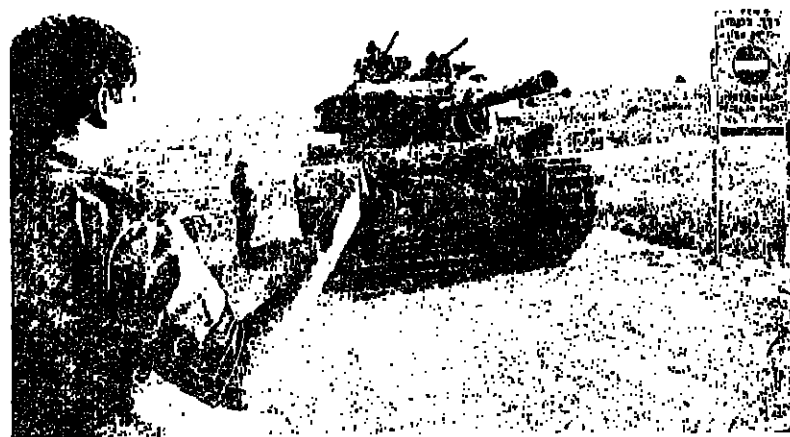
"Our first target is Kafra, a small town about 20 km. away," said Avi, the unit commander. He put us in charge of 24-year-old Agnon, who invited three of us into his half-track. Tom Chochman of U.P.I., Andrew Malsela of Israel Broadcasting, and myself, their military chaplain.

At 4 a.m. Avi assembled the complete force for a final briefing. The mission was to go through Southern Lebanon, to see and to hunt out as many Fatah as possible, and to persuade the Lebanese that it is in their own interest to prevent the terrorists from operating out of their territory. He stressed some instructions of primary importance: respect civilians, avoid harming women or children, do not fire first against the Lebanese army and, under no circumstances, allow or engage in looting.

Crossing border

As we crossed the border, shortly after 5 a.m., the early morning light revealed well-tended tobacco fields. We were soon through the first village and on to the town of Elin Ebel. The Lebanese have Summer Time, which means that it was close to 7 a.m. for them by now and everybody seemed to be awake. They have seen Israeli units crossing into their country before. They know that we know that all Fatah troops have moved out of their area and they show no signs of fear or hate; some wave, others smile, but most are indifferent, simply starting on another summer day.

We pass the first outpost of the Lebanese Army and push on to the outskirts of Hlat Jabali. Suddenly the peaceful atmosphere is shattered by a salvo of anti-tank fire from the direction of Beit Yahoune. Obviously the Lebanese Army, which can be seen through binoculars against the background of a mosque and a water tower. Our unit gets some air support and the Lebanese opposition ceases. A few hundred yards before we reach Beit Yahoune, the Lebanese open fire again. Some of the shots



explode close by our half-track and fragments of stone hit the vehicle.

Our unit answers the attack forcefully and within minutes the opposition is silenced. As we move on, we pass the shattered anti-tank gun and the bodies of the Lebanese who manned it. There is little we can do. As we listen to the orders coming over the radio we feel at a loss; we are passive observers and a little frightened.

By contrast, B force fulfils its functions with impressive professionalism. No time is wasted in superfluous talk. Even under fire, commands and responses are given in clear, unhurried tones. Every soldier knows the precise extent of his responsibilities.

In the distance, we see the impressive Crusader castle of Tibnin before we turn off westward to Beit E-Jett, Hadita, Harum and, finally, Kafra. The general lie of the land is similar to that of Upper Galilee, but there are many differences of detail. The houses display a wealth rarely seen in Israel, in either Arab or Jewish districts, but the modern style, much of it in cement, is a disappointment. There are hardly any gardens, very few trees. Many of the houses are garish with colour-wash, in sky blue, turquoise, yellow or pink. TV antennae stick up everywhere, but there are no signs of industry and the areas round the houses are far from clean. It seems a pity that this part of the world — still remote from the Industrial Revolution and the evils of heavy traffic, and potentially as beautiful as the West Bank — is neglected and lacking in charm.

As we near Kafra an encounter with Fatah irregulars is expected at any moment; but when we enter the town it is clear that they have been forewarned and have fled to the oases in the hills. After interrogating some of the villagers briefly we proceed westward, along a narrow road through the hills. Until now there have been very few Lebanese cars but their numbers are starting to increase. We let most of the civilian cars pass but in a Volkswagen we find a suspect

DAN BAWLY describes last weekend's foray into Lebanon, on which he went as military liaison for two newsmen.



Infantry follows armoured vehicle into village, above. At left, officer looks for ride from tank just crossing border back into Israel.

ing in the centre of the action in Israel territory the Lebanese with nothing to contribute to it. were thanked for their quiet cooperation and hidden aid.

On receiving new orders, the soldiers in our vehicle jump out and start laying charges near two houses. Seconds later, flames shoot out of the buildings and with a terrific din, they are blown sky high. The noise is ear-splitting. The whole operation has taken a minimum of time. Agnon, who has been with us the whole day, changes from his half-track to a regular truck and moves on, with us following. The fighting intensifies, every detail reported by radio transmitter. One half-track suffers a direct hit and the commander and another young soldier are wounded. We pass the unit doctor and his medical administrator first aid. We learnt later that both men had died.

We are ordered out of the town to regroup and we pass Avi, our commander, standing up in his vehicle and issuing orders, quietly and confidently. Moments later, a sniper hits him in the shoulder. Agnon automatically and naturally assumes command. The Israeli counter-attack continues uninterrupted; many of the soldiers are not aware for several minutes of the change of command.

Tension is somewhat eased for us outsiders as the unit regroups on a hill to the south-west of Jawaya. Evening is coming on and we are to stop here for a few hours. Full details of the day's operations are collected. We guests feel very much out of it, give some colour to the operations we are witnessing? How can we give expression to the grimness of military action and the hollow anxiety we feel when individuals are wounded almost at our side?

Agnon returns and supervises the organization of the night's bivouac. He reports to his superior commander and receives a detailed description of the casualties. When he can spare a few moments, he comes over to us to explain some of the latest events of the day. There is one story about an auxiliary half-track which, on hearing the order to regroup, moved east instead of south-west and found itself isolated in the middle of the Lebanon. Then started an incredible 20 km. odyssey, with the Israelis, under the command of Lt. (Res.) Shaul, collecting at gun-point three terrorists, 16 Lebanese soldiers and one Lebanese jeep-driver, before returning home. On arrival

It would be a mistake to expect too much from the impending debate on terrorism at the U.N., cables Post correspondent SAM LIPSKI.

WASHINGTON. — LAST year the topic dominating the lounges at the United Nations and the commentaries of the media was the admission of China. This year it is international terrorism — for which one should of course read mostly Arab terrorism and the Middle East. Hijacking, kidnapping of diplomats, and indiscriminate murder are not the monopoly of Black September or other Arab terror organizations. But Middle East terrorism has major international consequences, involving all the larger powers, Afro-Arab voting blocs, and the special attention of the American mass media.

This gives the General Assembly's Legal Committee's consideration of the problem of terrorism a special focus. It also means that the debate will spill over into the wider topic of the Middle East. Speeches can be expected to break even General Assembly records for vituperation, anger, vindictiveness and Orwellian "Newspeak." Black will be white, murderers will be martyrs, falsehood will be proclaimed truth.

There is one new element in the otherwise predictable plot — the attitude of the United States, undined by its rare veto in the Security Council when Israel moved against terrorists in Lebanon after Munich. It has already had a significant effect on the tactics of the Arab governments, as witnessed by the reluctance of the Lebanon Government to call for an emergency meeting of the Security Council last weekend, although it did lodge a written protest against Israel's raid. Prime Minister Saeb we heard, mounting within seconds to a fierce crescendo which transformed night into nightmarish.

Classic ambush

"We are in a classic ambush," I thought to myself. "We can't be but we are." My two companions and I tried to dig ourselves further into the half-track but with little success. The noise, the fire, the darkness — it was all too much. There was bound to be a bloodbath. Then came an order to cease fire and the shooting ended almost as abruptly as it had started. The column ambushed southwards, beyond the area it halted, and we learned that the ambush had been of light fire only. Most of the fire we had heard had been from our side.

At dawn we began moving again, returning along the road we had used yesterday through Kafra and Beit Yahoune to Kounine, after which we refuelled. It had been a hazy night and we now a warm morning. Lebanese civilians were out to see us in larger numbers than yesterday. There was no opposition, no sign of the Fatah or Lebanese troops.

By the time we got to Beit Gebil and Eitaron, it looked as if the whole population had turned out to watch that parade. One soldier cracked that this was a preview of the 25th anniversary military parade in Jerusalem. The Lebanese seemed far from hostile, possibly relieved to see us moving out. But did they realize that it is up to them whether they see us again or not?

At 9 a.m. on Sunday morning we re-entered Israel on our way back to our interrupted Friday night dinners.



terrorists if they assist them, and that Israel has a right to respond across borders in self-defence.

There are some caveats to this view. It would not apply to actions — by Israel against Egypt — which would endanger the cease-fire. While American officials have much the same intelligence information on Arab terrorist activities in Egypt as is available in Israel, they see retaliation against Cairo in a context different from forays into Lebanon or Syria. The cease-fire along the Suez Canal is one of the Americans' major achievements, and so far it has not been endangered by the Munich aftermath. The Americans want it to stay that way. This has been communicated to Israel.

THERE is evidence that at least some of the Arab Governments view Washington's newly expressed vigour on Arab terrorism as a political response. Thus the "New York Times" reported that after Ambassador George Bush surprised the Council by voting no, an Arab delegate cornered him in the lobby and said: "I understand. It is a political year. You did what you had to do for political reasons." The U.S. delegate commented: "But that is not the case. We are implementing a new policy that is much broader than that of the question of Israel and the Jews. What is involved is the problem of terrorism, a matter that goes to the heart of our civilized life."

The Arab delegate was not altogether wrong. And one does not have to be excessively cynical to doubt the American diplomat's altogether right. But whatever the motives for President Nixon's policies, both Israel and the Arab Governments must respond to them, as they are expressed in diplomatic contacts or in public forums. For the Arab governments this means fighting the propaganda battle on two fronts, promoting the Jarring mission on one side and simultaneously defending themselves from an aggressive American initiative — backed by some of her allies — on international terrorism.

Useless debate

Secretary-General Kurt Waldheim wants the Assembly to debate the problem of terrorism. But such a debate will inevitably be reduced to another of such endless sermons as the debate on "genocide" or "aggression." A resolution deploring terrorism in the abstract may pass, but it is unlikely to be much more than a bromide.

Some diplomats believe that Egypt is waiting for the U.S. presidential election to be over before it launches a diplomatic effort to gather support for the Jarring mission. But even that is viewed sceptically in Washington. Among American analysts, the worst effect of Mu-

nich was on the slow tortuous movement towards a settlement which appeared to be starting at summer's end. They leadership in no mood to negotiate, and an inflamed Israeli public which would not encourage them, even if they were. The "new" administration can start with the hope here is that the spiral of a fresh.



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# A different Germany

PEOPLE whose concepts of Germany are based on memories of World War II and the years that preceded it must have been amazed by the bustling incompetence of the authorities at Fuerstfeldbruck. The poor staff work, hurried planning and irrevocable execution contrast with our recollections of the German troops led by men like Rommel.

Behind this decline in the efficiency of the army and police lies the attitude towards these forces of the new Germany. The Prussian Junker spirit is as dead as Hindenburg. The policeman of today is an object of derision.

When a member of our group of visiting Israelis asked the Bonn spokesman why the Federal Republic did not make a greater contribution of troops to Nato, he replied with horror: "None of our neighbours would like to see Germany well armed, not even our good friends the French, let alone the Russians. And very few Germans would like us to have a strong army over again. It might be a temptation for another mad adventure."

When we infringed flagrantly on a parking regulation in the heart of Munich, we found on a printed note in blue and white, with a picture of a smiling policeman extending flowers and "Welcome to Munich." The note explained in four languages:

**DEAR GUEST.** The City of Munich, famous for hospitality and Bavarian "Gemütlichkeit," is happy to welcome you among its many visitors. Unfortunately you have violated one of our necessary parking regulations. However, we are convinced that you, as a guest, are not aware of the violation, so no ticket is issued. To help you regulate traffic and for the benefit of all other drivers, we ask you to observe parking regulations in the future. We extend to you our wishes for an enjoyable and pleasant stay in our beautiful city.

The dislike for anything remotely resembling the evils of the old regime is embodied in the German constitution. For instance, freedom of speech is protected to an extent that seems astonishing to anybody familiar with the laws protecting official secrets in Great Britain, let alone Israel. If a newspaper gets hold of any information, however vital to the security of Nato or the Republic, there is no power to prevent publication of it.

WE visited "Quick" Magazine, which had rocked the Government by publishing embarrassing secrets, shortly after the paper had been raided and its books seized. This was an operation as inept as anything executed by the Keystone Cops. Heinz von Nouhuys, the managing editor, told us that the detectives discussed with him how the raid should be described in the press; they begged him to treat it as a tax affair. He refused. Nobody in Bonn or Munich could tell us whether the police were justifying their action on bribery or tax evasion — what was clear was that the newspaper could publish anything it liked, however harmful to the country.

Another oddity was that nobody knew whether the Federal Government was a party to the decision to raid "Quick," nobody could tell us who had decided on the action. The Federal spokesman did not take shelter in a "decline to answer" formula; he said frankly that he had been unable to find out who had made the decision, or whether Bonn was a party to it.

The fact that there was doubt whether this was a Federal action or purely a Bavarian state affair astonished me, because I had previously had no idea of how loose the Federal system is in West Germany. Admittedly, it is called "the Federal Republic of Germany," but we are accustomed to thinking of modern states, and especially of the Germany we feared and hated

West Germany has rejected the iron discipline of the past in order to enjoy the good life, writes PHILIP GILLON.

in monolithic terms. In fact, no American state guards its rights as jealously as do the ten states and West Berlin. Citizens of the Free and Hanseatic City of Hamburg insist over and over again on their sturdy independence: as for Bavaria, of which Munich is the capital, other Germans claim that it considers itself a different country, and has a sign on its frontiers welcoming visitors as if they were crossing a national boundary.

BEHIND the acceptance of this collapse of Bismarck's ill-fated Germany under the grim hegemony of Prussia lies the reaction to the horrors of the Nazi madness. Just as most Germans of good-will and good sense are pleased because of the weakness of the army and the police, so are they delighted by the lack of super-concentration of power. They feel that this makes the democratic structure of the country more secure, and, at the same time, prevents any revival of fears among Germany's neighbours.

But it has its debit side, as Israel has learnt to their cost in Munich: the insistence on the use of Bavarian police must have been a major cause of the tragic bungling of what was really a military operation. In a similar position, when the Sabena plane was hijacked at Lod, Israel used crack troops. Only now, after the event, is Brandt likely to get special Federal units to deal with terrorists.

It is hard to say what the repercussions of Munich will be in the coming German elections. The opposition will no doubt use the catastrophe for all it is worth, as yet another example of Govern-

ment incompetence. But it is doubtful whether this will influence voters overmuch, although of course the Government lost all it hoped to gain by staging the Games.

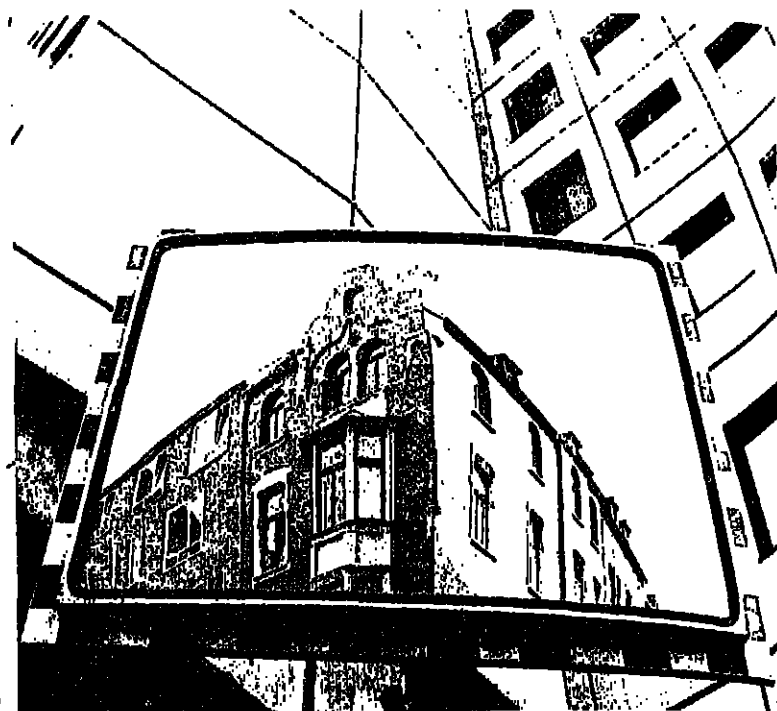
THE main issue in the elections will still be Brandt's Ostpolitik, which has divided the country sharply. Those who favour it think it marvellous; its critics think it is disastrous. The mayor of West Berlin, a Brandt man, welcomed it as an acceptance of reality, notwithstanding his hatred of that revolting wall, a sore which is omnipresent in Berlin. He ridiculed dreams of getting back the lost provinces or of reuniting Berlin in the near future.

This being the case, he claimed that it was better to accept the inevitable, and to try to get closer and more human relations with East Germans through negotiation. Already visits through the wall are far easier. But at "Der Spiegel," violently anti-Brandt, they told us that the Chancellor had thrown away cherished positions for nothing but a Russian pat on the head.

IN East Berlin, we were escorted by a pretty, red-haired German girl, who talked rather like a communist of the thirties describing a Moscow she had never seen. With great pride she showed us round the prodigious Russian war monument, with its massive figures in bronze carved in a style we know so well from various Hashomer Hatzair kibbutzim.

Her eyes glowed as she explained how the Russian heroes under the bronze laurel wreaths were buried standing up, because they never yielded to the enemy. Her boundless Russian patriotism sounded so curious in her "yeike" English that somebody asked her if there was a monument to Germans who fell in World War II. "Oh, no," she said, shocked, "they died in an aggressive war."

This was 100 per cent true, of course, and nobody argued with her. But we had a curious feeling that, if any of the old German belfer in their superiority sur-



Mirror on busy corner in Cologne shows reflection of old building, with towering skyscraper in the background. (Camera Press)

vives, it is in East Berlin. Elsewhere the Germans are desperately anxious to be considered good fellows who are living down the past: by dissociating themselves entirely from the past, the East German Communists feel liberated from guilt for it.

THE hideous ambitions of the Hohenzollerns and the Nazis have perished, probably for all time, but the Germans, without wanting it, seem to be riding on to domination of Europe. The Deutschemark, the automobile and the motorway are achieving what the Nazi legions could not. Going down to Italy across the stupendous Europabrücke over the Brenner in his Mercedes or Volkswagen, the affluent German can get to Northern Italy or beyond as easily as a Jerusalemite can go to Ashkelon.

The Italians all speak German, while English is an unknown language. It is almost impossible to find an English language newspaper in northern Italy, and dollars are looked on with suspicion. But, as if any of the old German belfer in their superiority sur-

where, pleasure bent. Conversely, Germany is packed with foreign workers happily keeping the wheels of industry turning.

And what a good life the Germans are enjoying! Sport, mountain climbing, hiking, faster and faster cars, substantial food and drink, music, art, beautiful cities — they have no problem of what to do with their leisure time. The Olympic Games were rumbled by the Arab terrorists, but the Olympic Stadium and the surrounding parks remain as a heritage for the citizenry.

In two years time Munich will play host once again, this time to the World Cup, and Germans are crazy about soccer. The interest in the Olympics was the greatest soccer festival, especially as the Germans are confident that their superb young team is going to win.

There may be certain elderly Germans who deplore the dedication of Franz Beckenbauer and Gerhard Mueller in place of von Richthofen, but who cares what they think, anyway?

Four of every five Israelis live in the cities, but the nation doesn't have an urban philosophy, writes MARK SEGAL.

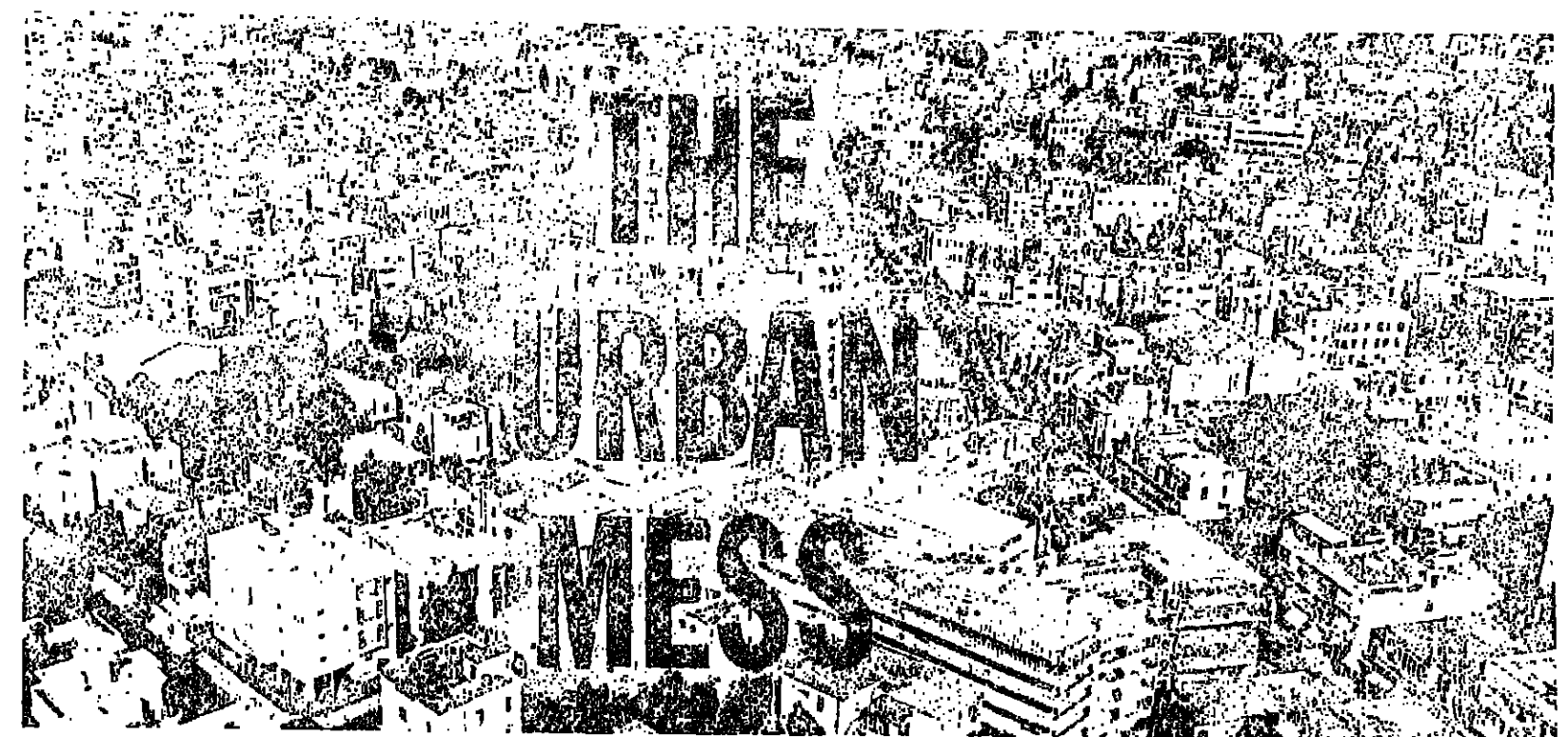
PRELIMINARY, but official figures of the recent census have confirmed what we all know, that most Israelis live in cities. We also learn that this trend has been accelerated since the last census in 1961, with urban communities growing by 55.2 per cent, while rural communities have only increased by 1.1 per cent, with Jewish villages registering a 71.8 per cent drop in population. Today, 84.4 per cent of the three million Israelis live in cities, compared with 77.0 per cent of the country's two million in 1961.

These statistics reflect the nature of the Jew as an urban creature. But they also give cause for profound concern about the way we run our cities and plan their future. For one thing, there is no single department directly responsible for city affairs, applying a unified urban philosophy. Instead the problems of the cities are dealt with by a myriad of departments whose approach is usually marked by outdated and confused ideas and by coalition balancing-acts.

Even apart from the outstanding anomaly of the State Lands Authority, which has a major influence on urban housing yet comes under the Ministry of Agriculture, there are numerous examples of vital areas of urban administration which are outside the control of municipal authorities. Thus the cities of Israel, including Tel Aviv-Jaffa, have little to say about their public transportation systems. The buses are owned by cooperative societies, which are supposed to be subject to the control of the Histadrut Cooperative Centre, except in the matter of lines and fares, which is the purview of the Ministry of Transport. The maintenance of law and order — a particularly grave problem in the Greater Tel Aviv region — is entirely out of the hands of the local authorities. They have no control at all over the centralized police forces, which is of course under the Ministry of Police. The examples could easily be multiplied.

Zionism was largely a revolt against the urban environment. All of us who went through the Zionist pioneering youth movement in the Diaspora can remember the teachings of Vitkin, A.D. Gordon and others, who believed that only by returning to the soil would the Jewish people become "normal." The idea of *Hityashvut* — of settlement of the land by the Jewish intellectual and merchant turned farmer and labourer — was a central theme in Zionist ideology. Indeed, for the men and women of the First, Second and Third Aliyah it was the only answer to the harsh realities of the Land of Israel.

Rural dogma Only later, in response to the pressures of reality, did the idea of building Jewish cities begin to take shape. But at no time did any philosophy of urban settlement develop, particularly of the various forms of cooperative villages, held sway in organized Zionism. This lack of an urban philosophy is at the source



of many of our urban problems today. The early townships in Israel reflected the *skitit* mentality. Tel Aviv was built with its back to the sea, as a glance at the promenade will show. The streets of one entire neighbourhood in older Tel Aviv were laid out in the form of a seven-branched menorah with Rehov Levinsky as the axis. This area now adjoins the central bus station, adding to the chaotic conditions of that squalid zone. Then there is Petah Tikva, where — so the story goes — the first city fathers were so Orthodox that they refused to allow any of the streets to form a cross, so today, there is not a single junction in the old town centre where the roads meet at right angles.

THE big push in urban development came in the wake of mass immigration following the opening of the gates in 1948. If at the time there was an excuse for the rash of instant slums that sprouted across the land, in response to the need for housing, today there is none. Kibbutz members There may be something in the charge that the disproportionate number of kibbutz members among our top policy-makers has not helped, but indeed hampered, the crystallization of a viable urban philosophy. The flawed electoral system and the party appointments committees set-up are weighted in favour of persons living in rural communities, who are out of touch with the problems of city life. One marked example is the Ministry of Housing, led by the top by Mapam and staffed at the top by kibbutz members. On another level, I remember a report a few years back by Eliezer Brutzkus, the senior planning official of the Ministry of Interior, which explained the causes of the

belated development of Afeka as the district capital of Emek Yisrael. It emerged that the influential kibbutzim of the Emek preferred to bypass the township on their journeys to their head offices in Haifa and Tel Aviv. Their concept of affinity to their own kibbutz movements rather than to their own geographical district influenced — it emerged from Mr. Brutzkus' report — the cross-country road-building programme.

NEW of us may know (I myself have only just discovered it) that our local authorities operate mainly on the basis of Ottoman ordinances and laws carried over from the days of Turkish rule. Local government chiefs have been complaining for years that the Knesset has still not found it necessary to enact new laws for the regulation of urban living. On the other hand, plenty of time and political effort has been expended on the Cooperative Societies bill, especially the controversial *mo'avim* law. I have learned, to my amazement, that no effective law exists to fight the squalid spread of pedlars and street vendors that is turning our city sidewalks into Levantine *suks*. Under the existing Ottoman law, a pedlar requires a licence to put up a stall on the sidewalk. But if the municipal inspector removes the stall because it is creating an obstruction, the street vendor can simply spread his wares on the pavement. This there is no prohibition. The Tel Aviv Central Bus Station area, to which I have already referred, is only one of the many examples of what happens as a result.

ONE of the most disturbing aspects of the matter is the lack of municipal independence. The mayors of our cities are dependent on the central government for their funds, and are obliged to line up every year, hat in hand, at the Ministries of Finance and Interior. On top of which there is no clear definition of the services which a local authority has to provide. On top of which there is an overlapping of municipal and governmental services, as in the case of social welfare funds. All told, a haphazard way of running affairs which affect all citizens.

It is no platitude to say that the local authority is the basic cell of a democratic society. But that this is hardly appreciated by the bureaucrats in the ministries is indicated by the irritation they evince at the local authorities' desire for independence. If one has the pull of Tel Aviv's Mayor Yehoshua Rabinowitz or the late Mayor of Haifa, Abba Khouby, in the council of the country's main political party, or the dramatic drive of Jerusalem's Teddy Kollek, then one can cope with the system or the lack of it; but that can hardly be the case with the less influential mayors of smaller localities.

The shortcomings of local government are also the outcome of an impossible municipal electoral system, where elected administrations can be ousted by a sudden switch of political loyalties on the part of a single councillor. The present electoral system obliges mayors to appoint a series of deputies, each of whom imposes an extra burden on the overtaxed municipal treasury, even if he does not hire members of his own party to fill city jobs.

An ocean of buildings in central Tel Aviv, above, and a busy — and jammed — intersection in the centre of the city. (Rubinger, Zedok)

WHAT it all adds up to is that the city-dweller in Israel is getting short-changed, and certainly not getting a fair value for the taxes he pays to both local and central government. Living in one of Israel's cities especially in the coastal plain conurbation, means suffering from noisy neighbours at home, being surrounded by kilometre upon kilometre of ugly shikunim, and travelling to work among a mass of sweltering humanity packed into buses where there is no relationship between fares rises and the services, cleanliness and the courtesy proffered in return.

The so-called planners and public architects have marred the countryside with the same standard housing projects, be it in Eilat, Carmel, Nazareth or Jerusalem, regardless of landscape and climatic conditions.

In the greater Tel Aviv area, we are already confronted with incipient signs of the ailments afflicting much older cities such as New York — pollution, an inner city already beginning to decay, a shift of the better-educated and better-off inhabitants to the suburbs and worse still — a rising incidence of crime and violence.

No sign of change Yet there is little sign of any dramatic change in dealing with these problems, although the issues of ecology and crime will surely be at the centre of the 1973 municipal elections.

As a first step, we need a national urban affairs authority to assist the Prime Minister in formulating and coordinating policy. At present, each ministry produces its own plans. The Ministry of Transport, for example, has produced a scheme involving an investment of a billion and a half pounds in the Greater Tel Aviv area, already incurring the wrath of the relevant municipalities for not taking what they consider their needs into account. Such an urban affairs authority could perhaps, provide the guidelines for that urban philosophy which is missing in all official thinking and planning. For we need a radical, nay a revolutionary, reorganization of national priorities so as to provide a new deal for our cities, which means for the majority of the population of Israel.

Most important of all, the present electoral system does not attract front-rank personalities to local councils. In other countries many politicians get their basic training at municipal level before moving on to the national level.

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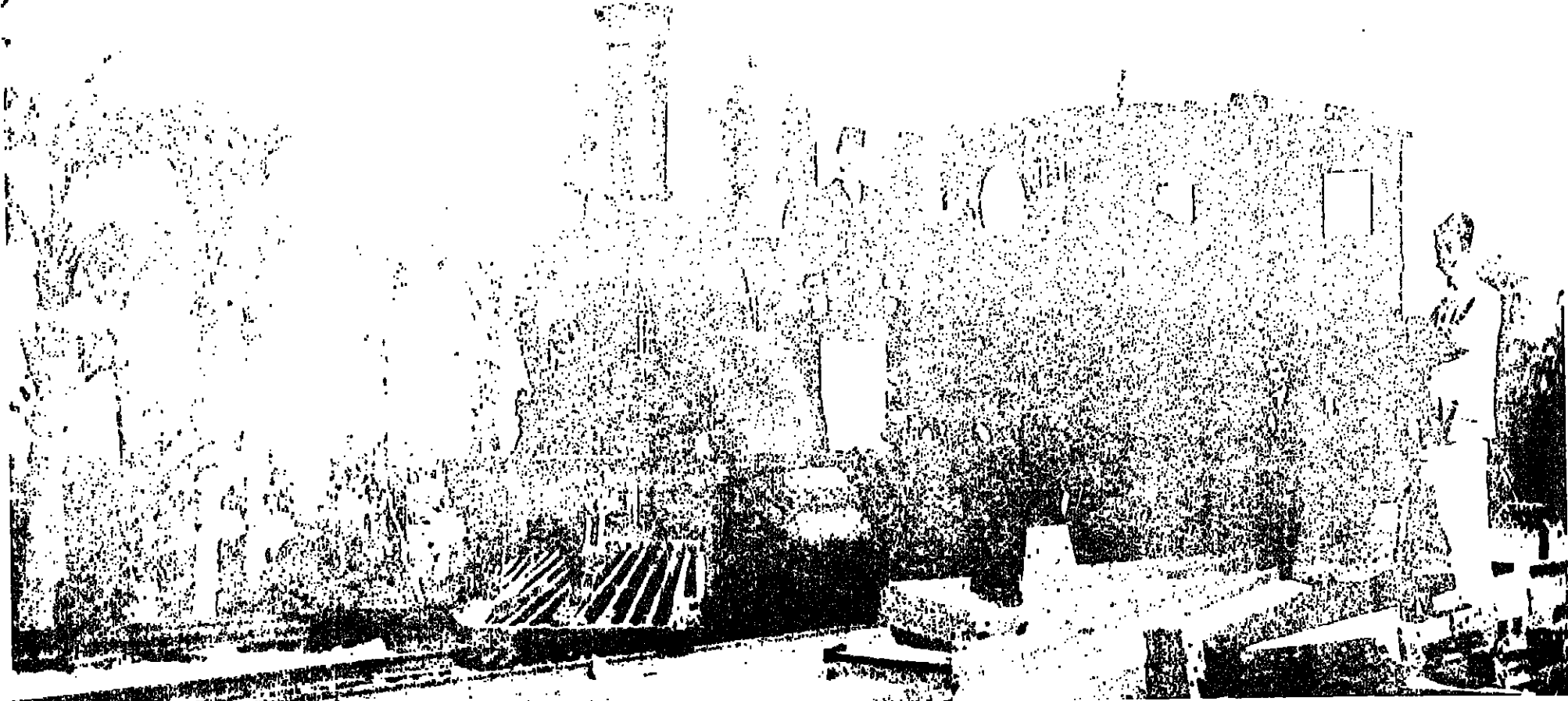
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The country's first locomotive, photographed in Haifa in 1902, ten years after it made its first Jaffa-Jerusalem run. (Jewish Agency archives)

THE building of the first railway line in the Middle East, between Jerusalem and Jaffa, which opened on September 26, 1892, has almost all the ingredients of a film script: the enterprise and foresight of a businessman of stature, international intrigues, the corruption of the Sultan's ministers and officials, the impact of a technological revolution on a backward region, the high hopes of the Jewish population, the fears of the passenger-coach drivers for their livelihood, a festive opening with delegations from Constantinople and from Europe. If the love interest is missing, it is probably only because the chroniclers did not bother to record it.

Railways were all the rage at the time in Europe and North America. The early 19th century German economist Friedrich List had proclaimed that railways were as necessary to economic development as food to the growth of a nation. Sir Moses Montefiore, the Italian-born philanthropist and Zionist who made a fortune on the London Stock Exchange, not only thought about railways in the Holy Land but as a practical businessman, took steps to make them a reality. In 1857, on his fifth visit to Eretz Israel, he brought with him a British railway engineer who had been building lines in Egypt, where the first railway was opened in 1852. A survey of the line of the land between Jerusalem and Jaffa showed that the line was possible, though mountainous terrain and some swamps made it costly.

#### Additional lines

Sir Moses and his engineer also talked about additional lines between Jerusalem and Damascus and Baghdad. The project at once raised the spectre of British power politics in the Middle East, of London taking advantage of the weakness of the Ottoman Empire, especially in the Holy Land, traditionally an area of competition and intrigue among the Christian powers of Western Europe. The consular representatives of the various European states reported home on what they had heard about Sir Moses' project. This was that he had proposed to the Ottoman Government that the City of London — led by himself and the House of Rothschild — would finance the Jerusalem-Jaffa line for a guaranteed return of seven per cent. From the report of the British Consul in Jerusalem we learn that the Austrian Consul had approached him with a counter-proposal for a partnership of Austrian and Brit-

## The first train to Jerusalem

The railroad from Jaffa to Jerusalem opened 80 years ago next week, on September 26, 1892. The 40 years of Jewish effort to bring the railroad to Eretz Israel are described by YA'ACOV ARDON.



Jerusalem's railroad station, which has changed little since it was put into use 80 years ago. (Rubinger)

ish interests, headed by the Archduke of Austria. Referring to Sir Moses' stipulation of a seven per cent return, the Kaiserlich-Koenigliche Consul of Austria — always the spearhead of European anti-Semitism — said "... a Jew always remains a Jew."

As the Austrian Consul had guessed, the Sublime Porte rejected Sir Moses' proposal. The French were more successful. They believed that the flow of pilgrims — today we would call them tourists — would make a railway line profitable. In 1878, the Sultan granted a French promoter a concession, provided he could raise the money within 18 months. He failed to find investors either in France or elsewhere and his concession lapsed.

One of the most interesting personalities interested in the Holy Land railway project was Laurence Oliphant, the Scottish traveller and writer. In his book "The Land of Gilead," published in 1880, he proposed the creation in Transjordan of a "Jewish province" for Jews persecuted in Europe. To link their colony with the coast, he suggested a railway starting in Haifa — a bold and far-sighted idea, considering that Haifa was then only a fishing port with a few thousand inhabitants. Living on Mt. Carmel, he could visualize Haifa Bay as a modern port, and that at a time when the biggest and busiest port of the country was Acre.

Oliphant's plan called for a railway line from Jaffa to Jerusalem. Within four years of the opening of the line, he had the right to build branch lines to Nablus and to Gaza. Navon had made an unfavourable reference

to him in his diary. Navon, now utterly frustrated, withdrew to France, never returned to the land of his fathers, birth and hopes, and died in Paris in 1894.

Construction began, in pouring rain, on March 31, 1890, with a cornerstone-laying ceremony. The work went quickly, except for slowdowns by the swamps in Hulda and the rocky slopes in Wadi Sarar. There was also a shortage of skilled labour. Workers were brought from Egypt. Malaria and other diseases claimed many lives. Part of the materials, like rails, were bought from the first Panama Canal Company, which had gone bankrupt.

Navon, in high spirits, went to Paris to find investors. He registered a Société de Chemin de Fer Ottoman de Jaffa à Jérusalem et Prolongement and transferred to it his concession against a payment of one million French francs. Shares for 25 francs and bonds for 25 francs were offered on the capital markets of the world. No record exists that the Rothschilds of either London or Paris took up any of the stock or bonds. Sir Moses Montefiore had died three years earlier, aged 101.

While many Christian clergymen in Eretz Israel and in Europe bought shares and bonds from their personal savings, the Jewish population of Jerusalem let Navon down badly. It almost dashed his hope of keeping the railway network under Jewish control. With rare economic insight he regarded the railways as a tool for future Jewish settlement on a large scale.

He was again disappointed when he turned to Theodor Herzl, who made an unfavourable reference

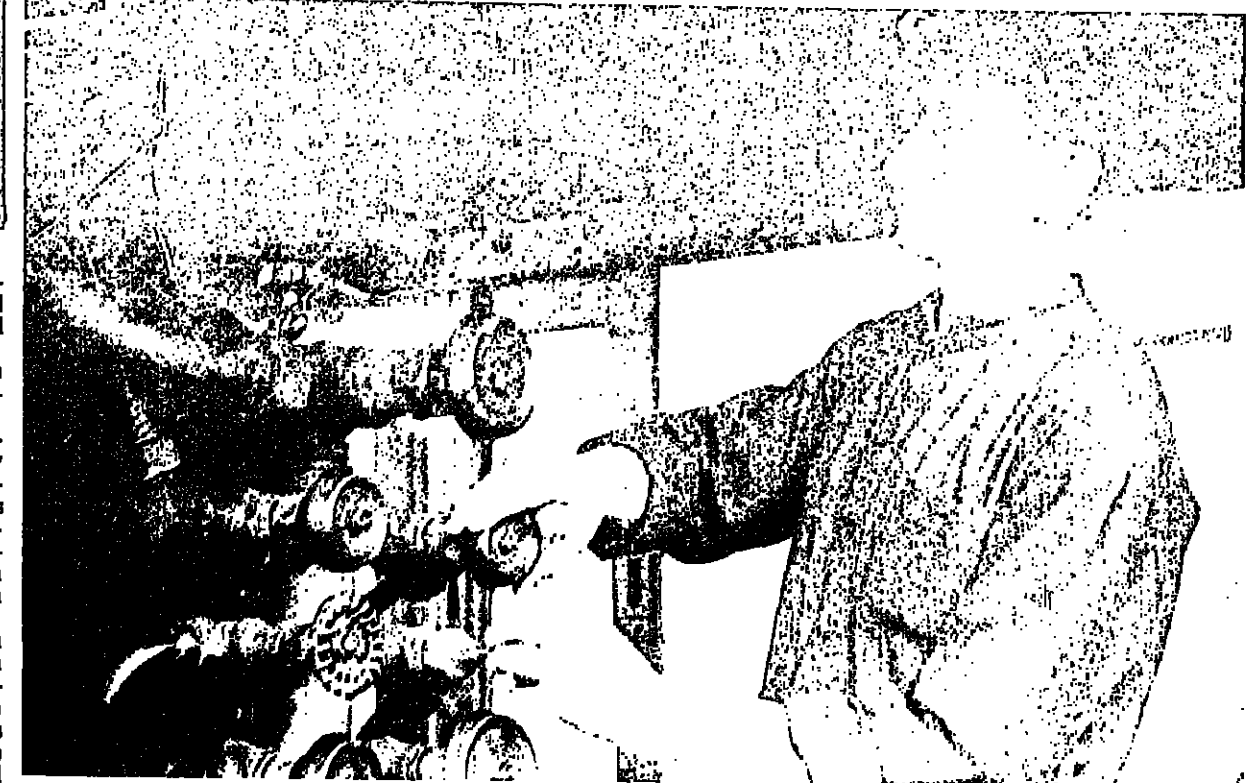
## The first train to Jerusalem

(Continued from Page 8) power, succeeded to the ownership, compensated the owners and changed the tracks to standard gauge.

The first railway service in the country had major consequences. Until 1892, daily life in Jerusalem was regulated by "Moslem time" which, like the Hebrew concept of a day, begins at sunset. The timetable of the trains gradually changed everyone's concept of time, despite clerical resistance. Some years later, even prayer hours were on European time.

The train left Jerusalem in the morning and returned from Jaffa in the afternoon. A businessman could travel down to the coast, attend to his affairs there and be back home in the evening. The speed of commercial life began to pick up. After a few years the trains too began to move faster; even the uphill journey often took only three and half hours. There were no third-class compartments, keeping fares and revenue high. But there were special compartments for women, called *haram* (Arabic for forbidden, sacred).

On Sundays the railway company ran special excursion trains from Jerusalem to Bittir and back. Navon's hope that the railways would stimulate economic develop-

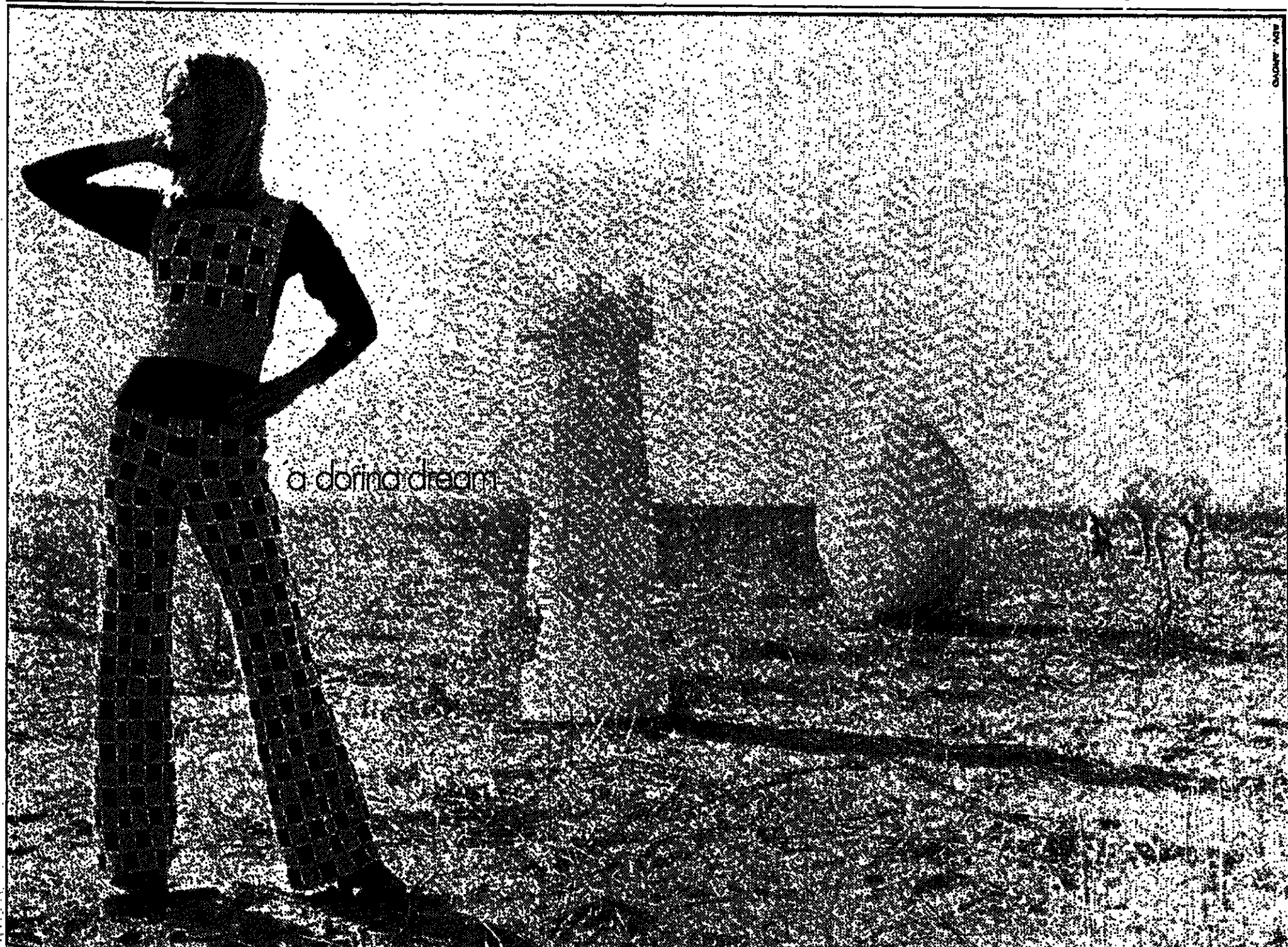


Engineer at the controls of the first train to come up to Jerusalem after the establishment of the State. (Rubinger)

ment was not realized. For that a network of railway lines would have been needed. Navon negotiated with an Egyptian financier and promoter for a line between Eretz Israel and the Suez Canal. Nothing came of it. In 1908, a Belgian company sought a concession for a coastal line, between Jaffa, Haifa and Beirut. That attempt also failed.

The main railway builders in

Eretz Israel were the military: first the Turks and Germans, then the British. They dismantled some of the old narrow-gauge lines, built new ones, made Lydda the hub of the network. The Mandatory Government ignored the recommendations of a British railway expert for improvements and shortcuts as too favourable to Jewish interests. Even so, in the economic boom year of 1934 the railways carried 1.3m. passengers and 850,000 tons of cargo, a record figure at the time. During World War II, the network was immensely useful to the war effort. In 1942 the British laid a line from Haifa to Beirut and Tripoli. In 1943 the Railways administrator was the country's largest employer, with a labour force of 7,800, less than 8 per cent of it Jewish.





# Soviet immigrants look at Israel economy

Recently-arrived economists and engineers discuss their reactions to life in capitalistic Israel with DAVID KRIVINE.

WHEN I arrived in Jerusalem, my first impression was that the streets are very colorful, the shops laden with a tremendous variety of goods, said one of the immigrants I talked to. They all agreed that when they went into a supermarket, they were dazzled to the point of momentarily losing their bearings. But they are not over-impressed because, surprisingly enough, they expected greater material profusion in the capitalist world. I spoke to an economist, who had held the position of *dozent* (which is above senior lecturer) at the Plokhov Institute in Moscow. He left Russia ten months ago. (Today, the academic head tax would have cost him 17,700 roubles).

The Institute paid him what is regarded in the Soviet Union as a pretty good salary. Now he works in the Central Bureau of Statistics, and gets IL800 a month — net, since at this level he is exempt from income tax during his first year. He says: "This is much more money, in terms of purchasing power, than the salary I got in Moscow." The Russian *okm* are better off in other ways too — apartments, for example. One couple consider that they were excellently housed in Riga. They lived in a four-room flat with high ceilings, the biggest room being 30 sq.m., and they had to share it with only one other family, a mother and daughter (non-Jewish), with whom, fortunately, they got on well.

A young man, also from Riga, is more appreciative of his handsome new home in Ramat Eshkol. In Riga he had shared a four-and-a-half room flat with four families. He himself, his mother, brother, sister, her husband and their child — six people — occupied two rooms. An elderly couple had one room; a couple with two children had one room; and a mother, daughter and grandchild occupied the remaining one-and-a-half rooms. Fifteen people, sharing one kitchen, one bathroom, one toilet.

Are they pleased with the better living conditions in Israel? Their undoubted satisfaction is clouded by a number of complaints — mainly, that although they earn much more cash, they are generally doing subordinate jobs.

There are at least three reasons for this. First, the Soviet Union is a somewhat larger country than Israel, and opportunities — when they actually arise — are apt to be more challenging. The biggest dam in Israel could not possibly compete in sheer size with an average Soviet dam, and the difference cannot but be reflected in the scope given to the inventiveness and imagination — and in the breadth of responsibility — of the technical men in charge of such projects.

Secondly, the Soviet economy is pretty unsophisticated compared with Western economies, and that includes the Israeli. For one thing, outside the priority areas, especially those directly linked to military industry, the Soviet economy lacks highly qualified manpower. So there are opportunities for bright engineers, and despite handicaps, Jews manage to get into positions of high responsibility. In Israel, the Soviet newcomer with an engineering degree often finds himself doing lower-grade work which he considers more suitable for a foreman.

Third, Israel today has access

to a much wider variety of material resources than the Soviet Union. Importers can lay their hands on the most refined products of Western industry. Therefore less ingenuity and resourcefulness are required from the individual engineer. "Soviet engineers work in rough conditions," says a professional man from Moscow. "Being restricted to Soviet products, they cannot buy all they need, so they must improvise a great deal. It's a good school of practical technology." This may sound odd to us, for Israeli engineers pride themselves on their inventiveness and capacity for innovation and on their skill in adapting foreign technologies to local conditions. The reason for the dissatisfaction of the Soviet immigrants is probably that Israeli ingenuity manifests itself mostly in the highest rungs of the technological hierarchy. Humble jobs are stereotyped, and computers render much of the traditional Jewish inventiveness superfluous.

The Russians apparently still tend to despise the base and materialistic considerations which dominate the businessman's economy. If there is enslavement in Russia, it is not to the forces of the market. The production engineer over there has time for other things than quality control, like the discussion of Marxism-Leninism. His work is more elevated, if less remunerative. "But how can Russia have a laggard economy, when she produces Sputniks, Mig 23s and supersonic jets?" The economist answers: "How were the ancient Egyptians able to produce the pyramids? Russia is an 'oase economy.' Selected sections are highly developed, the rest is left to find its own level." Families from Riga tell the same story as the Muscovites. Russian-made clothing and footwear are of inferior quality. The footwear from Czechoslovakia, are better. Best of all is merchandise from the West. It is scarce, but people will pay any price to lay their hands on it. Why are Russian-made products so "poor," we asked. "Because the Government does not bother with the consumer. It wants to conquer space, to supply arms to the Egyptians. It doesn't care about the private individual."

"Then why is there not a greater desire to emigrate from Russia for material reasons?" A picture of the situation emerges as our conversation progresses. Life is admittedly dreary. A young immigrant, now studying at the Technion, says you don't need money in Russia. What can you do with it? (as you did not need a lot of money in Israel in the early days, or during rationing.)

Not all negative. Yet people have a roof over their heads, a job, social security, a language they know. Not everything is negative in the Soviet world. Public places are cleaner, for a start. Shops are State-owned and, if drab, are at least kept neat and tidy by white-smocked assistants. There is no such thing as the small, messy, fly-ridden grocery around the corner. One of the people interviewed waxed indignant at the way Israeli customers finger loaves of bread. "In a Riga shop you pick up your loaf by digging a fork into it," he said.

Housing, though constrained, is cheap. Education is free, and so

is medicine — for everybody. On the other hand, going to Israel is not that easy, chiefly (again the subject comes up) for job reasons. A middle-aged person without qualifications finds it hard to get employment here. And if he has no job, he isn't covered by medical insurance (since he doesn't belong to Kupat Holim). He has to pay IL70 a day for hospitalization in Hadasah. Where can he find the money?

Ideological objections to the capitalist economy are surprisingly mild. The Latvians see nothing wrong in wealth and luxury. The professional man from Moscow evidently found opulence refreshing. Visiting my house in Beit Hakerem, he said, "You can't get a home like this in the Soviet Union, however much money you have." But he is not without critical perspectives. "I was invited to the home of a rich contractor — a *bourgeois*," he grinned. "I'd never seen wealth before. The man was a boor, uneducated. But" — the Russian evidently knew his capitalist economics — "he did have drive, initiative."

Russian immigrants are thinking about their place in a capitalist society; and this, it seems,

is the key factor in their settlement or "absorption" in Israel. So far they are job-seekers, not job-givers. They are on the periphery of the Israeli establishment, not inside it.

When will a Soviet-Russian Jew (not a Russian from Czarist times, like Frumchenko or Moscovics) own a factory, control investments, reside in a six-room villa in Herzliya, join the ranks of the two-car families? It will happen, but the start is slow. Says the professional man: "Business initiative has been bred out of us Russian Jews. We are all State employees, public servants. The old commercial spirit persists only in the Baltic States, Poland, perhaps the Ukraine."

It's hard entering a capitalist society if you don't have any capital. The immigrant flats I visited are handsome, nicely equipped with gleaming, new furniture, a carpet on the floor, a TV set on the sideboard, a gas-cooker in the kitchen, a big refrigerator. But behind the bedroom doors lurk Jewish Agency beds. These immigrants don't have a car, and don't even think about it (most of them don't know how to drive anyway).

Their restlessness and criticism indicate a desire to get on, to do things, to improve their status. With all their complaints about bureaucracy, they look up to Israel as an affluent society, with openings and perspectives they never had before. "I regret my wasted years in Russia," the professional man confided.

As more Russians come, as this new inflow penetrates and makes its lodgment in Israeli society, they will outgrow the initial birth-pangs of absorption. They are recognizably and visibly of the same stock as the pioneers who moulded Israel's shape and character fifty years ago.

Familiar with the simplicities of a low-income, paternalistic society, they are ready to grapple with Israel on her own terms. As the Westernization that has made a growing impact on this country during the last decade, they are ready for that too. The severities of the proletarian regime have given them a bourgeois life.

"We shall not leave Israel, not us," the Technion student smiled at me. Looking at the nodding heads around me, I felt I was facing a new version of the Second Aliya, slightly disenchanted, but up to date, this time, and hard-headed.

Central to the theme was a prayer written by a Jewish inmate of a Nazi concentration camp and printed after the war in a German newspaper. Despite the conflict many must have felt between the theme of the prayer and their own immediate reactions and natural impulses, the participants were made aware that all are members of the family of God and that God is Father for Jew, Moslem, and Christian.

"Peace be to men of bad will, and an end to all revenge, and to all words of pain and punishment. The horrors are beyond measure, they pass the limits of the understanding of man. So many have borne witness with their blood!"

"O God, do not put their suffering upon the scales of Thy justice, lest it be counted to the hangman, lest he be brought to answer for all his atrocities. But to all hangmen and informers, to all traitors and evil ones, do grant the benefit of the courage and fortitude shown by those others who were their victims — the benefit of their silent sorrow and unflinching spirit and that brave smile which dried their very tears. Grant the benefit of those harrowed love and sacrifice in which remained strong and steadfast in the face of death and unto their weakest hour."

"All this, O Lord, may I count in Thine eyes, so that their sin be forgiven. May this be the ransom that restores justice. And all that is good, let it be counted, and all that is evil, let it be wiped out."

"Grant, O God, to our enemies as victims, with pangs of anguish and ghostly terror. Nay, let us help them to forgo their frantic rage. And that is all we ask of them, and when all this is over and gone, may we be permitted to live like men amongst men. May peace come once more upon this earth, peace to men of good will, and may it descend upon the others also."

Response  
A response was given to the prayer:  
"We Christians have failed to struggle enough for the welfare and peace of mankind. We must, therefore, not only ask God for forgiveness but also determine, by the strength of our Lord Jesus Christ, to live actively a life of forgiveness and repentance, knowing that by the grace of God there is a way to peace for all people of good will."

# Dismay over Munich

## CHRISTIAN COMMENT

ON September 6, a message about the Olympic Games disaster was sent to the President of Israel from the Armenian and Latin Patriarchs of Jerusalem; the Pope's Apostolic Delegate; the Anglican, Ethiopian and Melkite Archbishops; the Lutheran Propst, the Moderator of the Church of Scotland; the Chairman of the Baptist Convention, the United Christian Council in Israel and the Ecumenical Theological Research Fraternity; and the Custodial President of the Holy Places.

"We, in the name of the Christian Churches we represent, express our dismay and grief at the cruel tragedy in Munich. We remember before God all who have died and those who mourn for them, and hope that out of this tragic event all men of good will may be strengthened to work with courage for a rapid and just peace."

Following the Munich tragedy, a service of remembrance, repentance and prayer for reconciliation was held on September 13 at the Dormition Abbey on Mount Zion. The theme of the service was "the terrible deeds we perpetrate against ourselves," in Munich and elsewhere.

Central to the theme was a prayer written by a Jewish inmate of a Nazi concentration camp and printed after the war in a German newspaper. Despite the conflict many must have felt between the theme of the prayer and their own immediate reactions and natural impulses, the participants were made aware that all are members of the family of God and that God is Father for Jew, Moslem, and Christian.

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First issue  
The first issue of "Immanuel" contains contributions discussing some features of modern Jewish Bible research, studies in the Bible and Judean Desert scrolls, Prof. Urbach's monumental work on the Sages, the Church versus Talmudic and Midrashic literature, and the Christian-Jewish Dialogue as a genuine religious confrontation. Zionism and Judaism, a symposium on the Sabbath reflecting the views of Orthodox, liberal and kibbutz Jews, and the status of women in Jewish religious law are reviewed in a stimulating way. What young kibbutzniks have to say about the Six Day War and Jewish identity, as well as about the Holocaust, will be of especial interest to young people outside Israel. Archbishop George Appleton's contribution on the role of Jerusalem today will be welcomed by many Christian readers.

The new type of thinking that is needed if the rift between Judaism and Christianity is not to be perpetuated is reflected in the inspiration for, as well as the articles in, the first issue of the journal. By beginning a new chapter in the exegesis of the name Immanuel — "God is with us" — through this new work, it may be possible for Christians and Jews to recapture an appreciation of themselves as a community of men united by the common vocation of creation destined for eternal bliss in God.

THE untimely passing of Yona Malachi is a great loss for his numerous friends and acquaintances in the Christian com-

munity. As one of the senior officials in the Ministry for Religious Affairs' Department for Christians, he conducted all his contacts with deep understanding and sympathy. He was a complete man, of thought and of action, and was gifted with a deep sensibility. He was a reliable and ready to help even when this involved him in considerable inconvenience.

Dr. Malachi was a true man of dialogue, responsive to Christian thinking and way of life. He had a good knowledge, since his research speciality was the attitude of Christian Fundamentalist groups in the U.S. to Zionism. He published various articles on this topic, lectured on it in the framework of the Hebrew Uni-

versity's Institute of Contemporary Jewry, and had recently completed a book on the subject. At the time of his death he was preparing for a lecture tour in Finland and Austria at the personal invitation of Cardinal Koening. He was always firm in stressing the Jewish stand on questions under discussion, and never lost an opportunity, especially after the 1967 war, of making the point that Judaism is not only a religion, but an expression of the attachment of the people of Israel to its Land and to Jerusalem.

These qualities were deeply appreciated by the members of the various interfaith and ecumenical groups to which he belonged, some of which he helped to establish. As editor of the new

series of "Christian News from Israel" he gave new life to the Ministry of Religious Affairs' quarterly. He brought to this, as to all his work for the betterment of Jewish-Christian relations (including sponsorship of Christian Comment), the best of his clear mind and good heart. Yona was a fighter, always ready to take up a challenge, never remaining silent when it was necessary to say what seemed to him to be true.

The sudden departure of a man of such vitality leaves a void in Jerusalem's interfaith circles that will be difficult to fill. His memory will remain as that of a *zaddik*, a righteous man.

Oikumenikos

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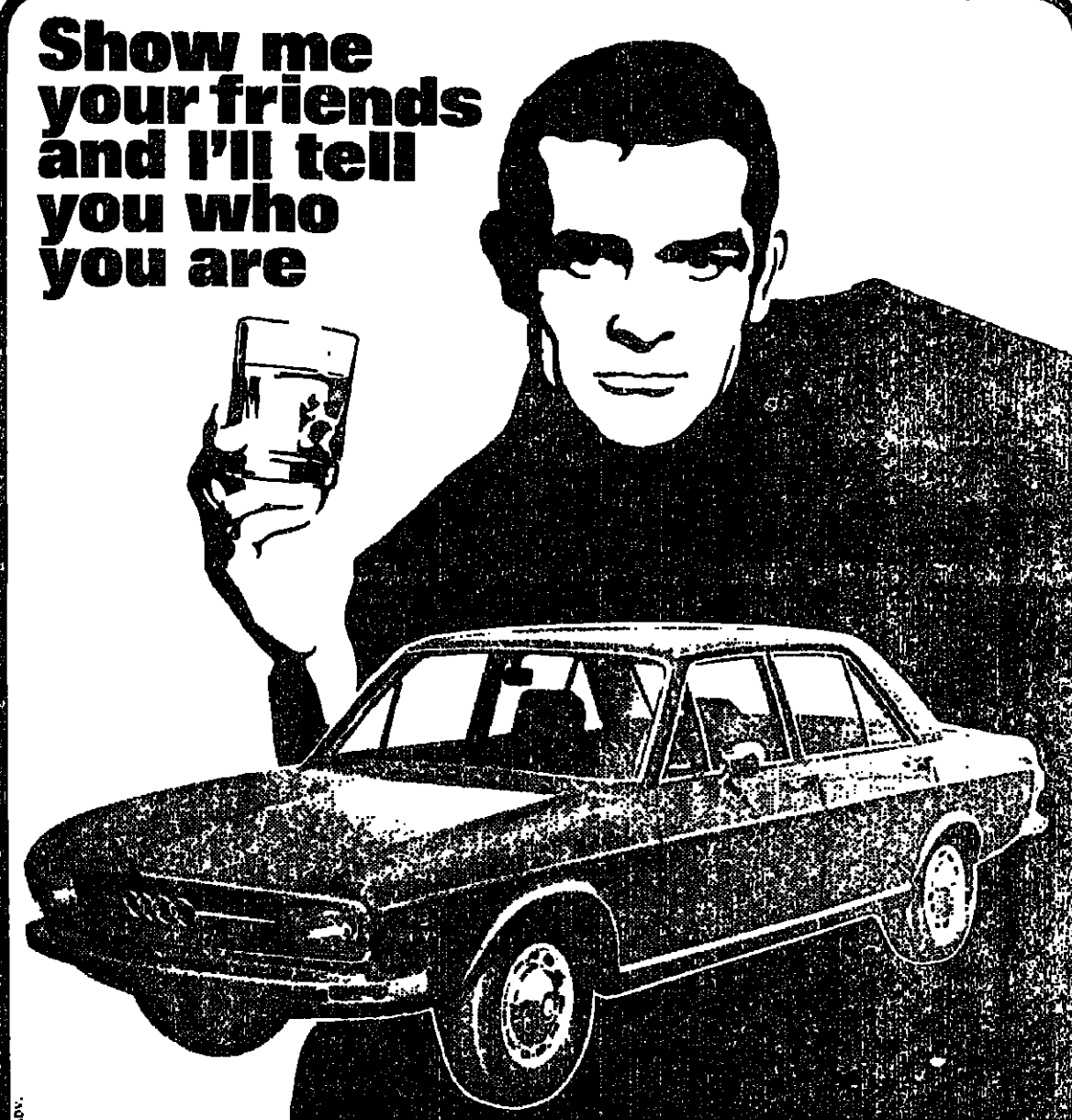
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THE JERUSALEM POST MAGAZINE FRIDAY, SEPTEMBER 22, 1973

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# Charting the stream of Kabbala

KABBALA, that extraordinary and pervasive mystical stream in Judaism, has played an important role in Jewish religious and intellectual history. Inspiring sublime poetry and revealing speculation, devotion to the Halacha and Messianic frenzy that led to mass defections from Judaism. Debased, interpreted, or deliberately neglected, Jewish mysticism was assigned to obscurity by Graetz and other "rationalist" scholars of the 19th century historical school and rescued only by men like Louis Ginzberg, whose article on "Kabbala" attempted to do justice to the subject nearly 70 years ago in the "Jewish Encyclopedia".

During the 1920s, a dedicated young German-Jewish scholar named Gerhard (Gershon) Scholem, wrenched from his astounded background by Agnon, Elshik, and other Jewish friends and acquaintances steeped in Jewish tradition, also began to explore the full field of Kabbalistic lore. Scholem's pioneering study of the "Sefer Haba'ar," published in 1923 (the year he joined the staff of the Hebrew University), was the prelude to a lifetime of research and teaching that redirected scholarly attention to the Kabbala and restored its investigation to the status of an academic discipline.

## Works in English

The world's acknowledged authority on the history and development of the Kabbala and Emeritus Professor of Jewish Mysticism at the Hebrew University, Scholem has written mainly in Hebrew and German. Fortunately, however, a number of his outstanding works have been translated for the English-speaking reader, notably "Major Trends in Jewish Mysticism" (first published in 1941), that useful introductory text "Zohar — The Book of Splendor" (1949), and "On the Kabbalah and Its Symbolism" (1951). The *Festschrift* with colleagues and admirers issued on the occasion of Scholem's 70th birthday in 1967 ("Studies in Mysticism and Religion") includes a 500-item bibliography of his writings over the preceding 44 years. And now his monumental "Kabbalah" entry in the "Encyclopedia Judaica" has proved to be the most thorough and formidably documented study of the subject ever undertaken, certainly meriting separate publication as a monograph in its own right.

Many of the essays collected in the book under review deal with topics which Scholem has also tackled in the new encyclopedia. However, as this hefty volume's title itself indicates, much space is devoted to other matters, showing that the author's intellectual interests are not restricted to mysticism alone; thus there are chapters on the Science of Judaism ("Jüdische Wissenschaft"), the religious philosophy of Franz Rosenzweig, Martin Buber's singular interpretation of Hasidism and work as a Bible trans-

lator, and on Isaac Breuer's "Hilshat" exposition of Orthodoxy. Scholem's even titled a lighter, humorous note in the text of the short address he delivered at the novel in 1945 when a new computer was dedicated, comparing the Weizmann Institute's tame robot to the legendary Golem of Prague. There is an interesting contrast between Scholem's treatment of Buber's view of Hasidism and his appreciation of the latter's completion of the original German translation of the Hebrew Bible first begun in collaboration with Rosenzweig in the mid-1920s. That great and widely read scholar, the late Eldore Epstein, who was Principal of Jews' College in London, used to refer humorously to the "Euber-Maynes" published by the apostle of neo-Hasidism, and Scholem too, dwells on the basic error of equating the genuine movement with its literary

**THE MESSIANIC IDEA IN JUDAISM and other Essays on Jewish Spirituality by Gershom Scholem. N.Y., Schocken. 376 pp. \$15.**

Reviewed by G. Sivan (Silverman)

by-product (the legends of the Tzaddikim). Hasidism's real importance lay in its revivalism and in its theoretical writings. Hence Scholem's detailed and merciless critique in the ninth of these essays ("Buber combines facts and quotations to suit his purpose") and his devastating final paragraph (p.250). Yet, in the same year (1961), Scholem paid a remarkable tribute to Buber's artistry, linguistic originality, and painstaking research as a translator in a letter to the *Frankfurter Allgemeine Zeitung*. There is just one sting in the tail: "The Jews for whom you translated are no more. Their children... will no longer read German." What Rosenzweig could not foresee and what Buber bravely ignored was the fact that "Die Schrift und ihre Verdeutschung" ("The Scriptures and their rendering into German") is not a guide for future generations but a sad monument to the vanished glories of German-Jewish culture.

## Readiness to borrow

In his memorial lecture for a distinguished former pupil, Joseph G. Weiss, who directed the London Institute of Jewish Studies, Scholem demonstrates early Hasidism's readiness to borrow certain ideas (e.g., the central role of the Tzaddik, or Rebbe) from the mystical heretics whom he otherwise fiercely condemned. Moreover, despite modern protests to the contrary, "the Hasidic movement... could do without the Land of Israel," and instances of some Hasidic groups settling here in recent times are, Scholem maintains, "a marginal phenomenon." This contention seems, even to a dyed-in-the-wool *Mitznagge* like myself, rather surprising in view of the centrality of Eretz Yisrael in the Zohar, the unchallengeable fact that many thousands of Hasidim have settled here in recent decades, and the curious love-hate relationship which even the Shtetner Rebbe displays towards the Land. Scholem nevertheless insists that "the creative power of Hasidism was centred on the mystical life, on the revival of the Jew in exile." His essay on the "Thirty-Six Hidden Just Men" — the *Lamed-Vav Tzaddikim* — is less controversial, but more appealing. Here he shows how two separate traditions, one proclaiming the existence in each generation of 36 righteous men on earth, and the other, the world-wide, right-wing opposition, the other, whom the late *Yam* immoderately and seriously rests and the *om* the Hasidic concept of the "door neighbor" somehow coalesced to form side ideas that one's next

four may well be a *hinnukh*. A literary variation of this tradition, Andre Schwartz-Bart's "The Last of the Just," won the Prix Goncourt in 1949. "Redemption through Sin" and the two shorter studies that follow constitute a fascinating assessment of that vastly influential false Messiah, Shabbetai Zevi, and his heretical movements to which his teachings gave birth. Stressing the "pre-judged Jewish historiography" of the recent past, which he blames for minimizing the real importance of "these sects, Scholem traces the growth of Messianic frenzy in 1666 and the revolt against both Halacha and basic morality which the "Impostor of Smyrna" induced in his followers. By judiciously modifying the liturgical phrase *mativ anashim* ("Thou Who freest the bound") to read *mativ saurim* ("Thou Who dost permit the forbidden"), Shabbetai Zevi turned the whole moral law upside-down, enabling his disciples to indulge in the most extraordinary sexual orgies and depravities. In this heretic ("a strange kind of saint... a man affected by the most severe mental imbalance"), who took a perverse delight in violating every Jewish law and convention, "the conception of the Messiah suffers a dialectical ruin."

Pursuing his damning indictment of this sinister personality, Scholem believes that "one cannot overlook the abyss which yawns between the figure of the Messiah who died for his cause on the Cross (he insists, elsewhere, on calling Jesus "Christ") and this figure who became an apostate and played his role in this disguise." The heresy was immense and widely ramified; he declared Sabbatians (Dönmech in Turkey and Frankists in Central Europe) survived into the 20th century; others, outwardly respectable (like the eminent Rabbi Yonatan Elyeschutz, whose condemnation by his rival, Rabbi Ya'acov Emden, Scholem now substantiates), were secret heretics; others, again, concealed their objectionable family history and were re-absorbed by the secular Jewish community.

## Duty to dissimulate

Among the Turkish Dönmech and the followers of Jacob Frank dissimulation was a "religious" duty; severing themselves from Judaism and the body of the Jewish people, the Dönmech mocked Islam by maintaining clandestine "synagogues" of their own, while the Frankists used Catholicism as a disguise for their secret Messianic cult. Both groups avoided intermarriage with either Jews or Moslems and succeeded in retaining contact with each other, some "Catholic" families of Warsaw having communicated with Dönmech in Salonika until as recently as 1920. Sabbatianism's utopian and anarchical doctrines had a remarkable political outcome, Scholem reveals. In the French Revolution, which shook the foundations of established convention and overthrew the old order, Frankists saw their own ideology confirmed and Jacob Frank's apophysis became active in the revolutionary circles of Paris and Strasbourg. Much the same is true of the Dönmech, who provided the Young Turks of our own century with considerable support and with a leader in the person of Djavid Bey. In this connection, it is a pity that Scholem does not also mention the famous 19th-century Polish national hero, Adam Mickiewicz, whose Messianism was rooted in his Frankist descent. But his pro-Jewish and Zionist sympathies made Mickiewicz an untypical product of the old heresy.

Scholem's revelations about some of the prominent individuals and families with Sabbatian connections are most intriguing. One Prague Frankist who later moved to New York was first cousin to Escheryla Frankel, the traditionalist head of the Breslau Rabbinical Seminary and a great-uncle of U.S. Supreme Court Justice Louis Brandeis, whose grandfather joined the "Zoharites" but whose father turned his back on the sect and became a champion of Orthodoxy in the United States. Scholem repeatedly asserts that many former Sabbatians, proud of their "lawless" ancestors, found new outlets for their rebellious spirit in the communal, as well as the political, sphere. Their hopes and beliefs made them particularly susceptible to the "millennial" winds of the time," to the extent that, "when the flame of their faith finally flickered out, they soon reappeared as leaders of Reform Judaism, secular intellectuals, or simply complete and indifferent skeptics." Brandeis' father must have been of sterner stuff.

With "The Politics of Mysticism: Isaac Breuer's New Kizari," an essay dating back to 1934, a more discordant note is struck. This distributive against the German Agudat leader, Isaac Breuer, and his doctrine of separatist Orthodoxy and anti-Zionism now makes sad reading precisely because Scholem's political and religious judgment no longer seems to be above criticism. Forty years ago, Agudat Yisrael's platform closely resembled that of the Natorel Kartá in our own day and one may reasonably suspect that the violent propaganda of the Agudists called for vigorous refutation. And German ultra-Orthodoxy's complacent use of Nazi-sounding jargon in its "holy war" against opponents ranging from Liberal Judaism to the religious Zionist Mizrachi movement is justly condemned.

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## Paid dearly for slogan

Yet can one really blame Samson Raphael Hirsch for every sin committed by his self-styled followers, and in what way were the Orthodox "yehkes" any more Germanic or assimilated than contemporary Reformers? Yet Scholem here maintains that "Torah-true Judaism in Germany has paid dearly for the slogan (*Tora im derech-eret*) with which the ghostly accommodation theology of Hirsch and his school was allowed to demoralize its Jewish substance," not hesitating to contend that this concept "became the vehicle of an assimilation which would require a Jewish Bulzac to describe fully in terms of its demonic triumphs within the Orthodox camp." On the other hand, while "fear of the Kabbalah... was the hidden motive behind Hirsch's efforts to probe the depths of the Torah" (an inevitable outcome of the Elyeschutz scandal), his grandson — Isaac Breuer — endeavored to transmute the Hirschian system by smuggling back the anathematized Kabbala, which in his hands became a two-edged sword in the battle against Zionism.

The fact is, of course, that Zionism (secular or religious) — which Agudists branded as a new Sabbatian heresy — was far more alive to the realities of Jewish history. Moreover, only two years after this savage critique appeared in print Breuer was already in Eretz Yisrael, his philosophy in ruins. And there is a world of difference between the breakaway Poalei Aguda movement which Breuer later founded (from which Kibbutz Hafetz Hayyim takes its inspiration) and the sterile Diaspora Agudism of certain circles in Antwerp, London,

and New York. As for the religious approach of Samson Raphael Hirsch, there must be as many Orthodox Zionists as non-Zionists who adhere to the tradition of Frankfurt at the present day. In "The Star of David: History of a Symbol," Scholem is on much safer ground. Here he traces our familiar Magen David's origins to the hexagram used as a talisman by Kabbalists of the sixth century CE, showing how it later occurred as both a Jewish and a Christian motif during the Middle Ages. The Star (or Shield) of David became an authentic Jewish emblem only when Jews of the 18th century, anxious to decorate their synagogues with a suitable counterpart to the cross, popularized its representation. Thus the "converted" Jewish poet Heinrich Heine signed his Paris dispatches from 1840 onwards with a Magen David in place of his name and Hirsch's adoption of this symbol endowed it with a new, Zionist significance. From the abyss of the European Holocaust the infamous "yellow star" rose phoenix-like to become not a badge of shame and degradation, but the Magen David symbolizing Jewry's resurrection and Messianic hope on the flag of the State of Israel.

## Lapses

A final word or two about the text. Scholem is always a delight to read — clear and comprehensive despite the abstruse nature of his subject matter. In general, the translators are to be commended for the quality of their work. Occasionally, however, there are stylistic lapses and, worse still, one comes across typographical errors (e.g., "delity" for "delity" at the top of p.44; "op" for "op" at the top of p.56). Instead of "position to the rabbis" instead of "bottom of p.56", which ought never to have escaped the proofreader, I have related the temptation to draw up a full list in the belief that anyone who browses through this book will be engrossed by the content, which is always stimulating, provocative and rewarding.

Gavriel Sivan (Godfrey Sheer-man), a specialist in comparative literature and former member of the editorial staff of the "English Language Journal," is writing a book on "The Bible and Christianity" for the Israel Program for Scientific Translations.



Gershom Scholem — mysticism in academe.

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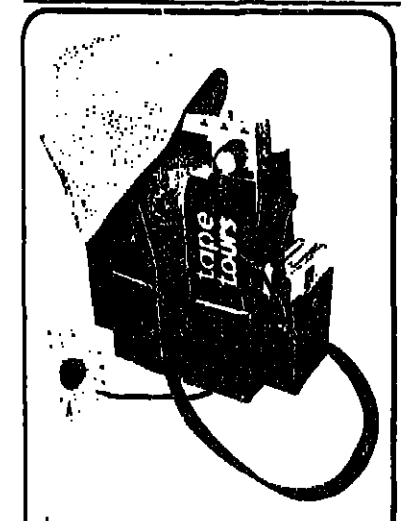
# Children and their words

THESE collections of poetry written by children came into existence through the initiative of two schoolteachers — Irving Benig in New York and Chris Searle in London. Both worked, and Chris Searle continues to work, in extremely deprived areas which are served by very inadequate school systems. Both fight the system, and like other gifted teachers, tried to break through the numbing pattern of boredom and pessimism which often grips teacher and pupil alike.

"The long and winding road/ that leads me to this school/ will never disappear. I've seen that road before/ it always leads here..."  
"Everything we have learned is being learned to us again/ And I sit here staring into space/ While the day goes by and by..."  
"Stepney Words"

Daydreaming might be one solution, but you paid your price when it came to exams — and attempts at physical escape fared no better.

"A knock comes at the door/ A tall man/ With grey hair/ steps in/ 'I understand,' says he/ 'You have not been at school.'"  
Gillian Rodway  
"Stepney Words"



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**THE CHILDREN: Poems and Prose from Bedford Stuyvesant.**  
Edited by Irving Benig, N.Y., Grove Press. 112 pp. \$0.95.

**STEPNEY WORDS NO. 2: A collection of Poetry by Stepney Children and friends.** London, Reality Press. 38 pp. 20p.

Reviewed by Betty Shortt

Mum's face  
Grew long and yellow,  
"Haven't you,"  
Says she,  
Her long boney hand  
Came swiftly round my face  
And the tears run  
down my face."  
Gillian Rodway  
"Stepney Words"

"You make me live in the ghettos.  
What am I?  
At night when I'm asleep  
Rats crawl on me.  
What am I?  
Dope addicts live in my building.  
What am I?  
Most people know me  
As a nigger.  
That's what I am."  
Cheryl Jones, 11  
"The Children"

"Running to hide  
Nothing to seek  
Nowhere to go  
In the running rain  
No caves to hide in  
No trees to go under  
So I'm lost  
Running in the rain."  
Gloria Quineely, 10  
"The Children"

Working quite separately, and in different parts of the world, both men encouraged their pupils to explore the inner and outer worlds in which they lived. The results are two books that are remarkably complementary to each other. The

## Deighton delights again

MARSHALL Stone, né Eddie Brummage, is an aging movie star. Peter Anson, married to Stone's first wife, is a hack hired to write the actor's biography. Leo Koolman is a movie mogul, destroying all who cross him. The background is mainly London with a lot of Hollywood thrown in for atmosphere. As expected, there is sex and violence (albeit minimal) in CLOSE UP by Len Deighton (London, Jonathan Cape, 381 pp., £1.95). Then why this particular novel instead of another one of the 3-4,000 similar potboilers? Obviously, because Deighton uses the same technique which made "Bomber" so compelling. Yet seeping through is a realism based, no doubt, on Deighton's own unfortunate experiences in working up movie scripts of his own earlier novels. But it still is a fine, exciting book and a most delightful way to spend a long evening.

poetry that they contain is very moving, and shows all too clearly the dreadful effect of slum conditions on the children's lives. However, and this is what is most important, both these teachers have touched upon the strength of the children too — and how beautifully it shines through in spite of their confrontation with drug addicts, prejudice and neglect:

"Myself is lonely:  
I am nothing but myself.  
I am, I think, handsome.  
I am lovely like a flower.  
My self is a black boy."  
Randy Cook, 11  
"The Children"

"I am a living poem:  
I write no words."  
Johnnie Quarrell  
"Stepney Words"

And the wonderment of childhood manages to exist in spite of everything:  
"Snowflakes  
Snow comes from clouds  
Snowflakes are different shapes  
I can build a snowman in the snow.  
Beauty."  
Sandra Holland, 9  
"The Children"

Some interesting cultural differences emerge between the two books. The poems of the American children are, on the whole, more fearful and the conditions they describe are more violent than those of the English children; and the English children write much more about nature than the Americans.

Incidentally, "Stepney Words," a mimeographed collection, contains some excellent drawings by Jimmy May, 15, but now he has left school and is training to be a butcher. What will become of him and of all the other children in these books? Will he go on drawing, will they write more poetry? If Jackie Tolley has his way, many good things will happen.

"When I'm a man  
I bet I can  
Olimb a mountain and  
Fly to Japan.  
Ride every racing car  
Ride into space  
And finish my tea  
Without jam on my face."  
Jackie Tolley  
"Stepney Words"

Viva the children!

# Tormented heretics

**A FRIEND OF KAFKA: Stories by Isaac Bashevis Singer.**  
Various translators. London, Jonathan Cape. 311 pp. £2.25.  
Reviewed by Miriam Arad

THE typical I.B. Singer character is a monomaniac, often a pick-up a cigarette stub on the monomaniacal failure who does little else but talk, talk, talk, and we meet plenty of his kind in this collection written and published in various magazines over the past ten years. At bottom, though, Singer is concerned with the question: life, God, the riddle of the universe. Sometimes he approaches it mystically — there are several tales of the supernatural in this collection — sometimes in a direct confrontation, with God or Satan as the case may be.

Once having faced the issue, the heroes of these stories are likely to draw practical consequences: the Dan-shaw's hero is both a fighter and naturally prone to become possessed. His "Blasphemer," for instance, having come to the conclusion that there is no God, becomes as fanatical and as eager for other people to see the light as the most fanatic of rabbis, and turns with great zeal and devotion into a

lelach's (spite) heretic: "He would pick up a cigarette stub on the Sabbath and go smoke it on Hasidic Twarda Street. He got a kopeck or two somewhere and ate pork sausages on Yom Kippur in front of Aaron Sardin's synagogue." Needless to say, he is an immense failure not only in life but in death. God, the riddle of the universe. Sometimes he approaches it mystically — there are several tales of the supernatural in this collection — sometimes in a direct confrontation, with God or Satan as the case may be.

Yet Singer's heretics are tormented souls, and even when they defy God they cannot help going over the pros and cons again and again in their minds:  
"All creation is a blind accident — an inkwell fell on a sheet of paper and the ink wrote a life, by itself, each word a life, the sentences chaos... On the other hand, how can spilled ink compose even a single line? And from where does the ink and the sheet of paper come? Nu, and from where does God come?"

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Inspecting a lulav. It is made of three of the "four species" involved in the Succot observance. The fourth is the etrog, or citron.



Praying with the lulav and etrog at the Western Wall in Jerusalem. (Photos by Starphot)

FRIDAY, SEPTEMBER 22, 1972

IN the article which appeared in this column on Succot two years ago, I pointed out that the word *ezrah*, which occurs in the Bible with regard to the observance of the duty of sitting in the Succa — "Every *ezrah* in Israel shall dwell in the Succa" — and is thus used in modern Hebrew as the exact equivalent of "citizen," is, in point of fact, one of the many Hebrew words that transfer concepts originally belonging to the world of flora to that of *homo sapiens*. Its connotation in that sense is a secondary one; the primary meaning of the word is found in 37:35, where the Psalmist says, "I have seen the wicked in great power, and spreading like the leafy *ezrah*."

I pointed out that the Targum, the official Aramaic translation of the Bible, renders the verse "sturdy and strong and like a tree firmly rooted and full of vitality," and that it is Rashi who, quoting the explanation of the great medieval pioneer of Hebrew gram-

## Ezrah

mar, Menaheem ibn Saruk, "like a spreading tree, growing like a solidly rooted citizen," provides the connecting link between the oral and the general meaning of the word: "It is like a prosperous and well-set-up burgher."

That suggestion has now been proved beyond any shadow of doubt in a masterly study of this verse of Proverbs by one of the most distinguished and original of modern Hebrew scholars, Professor Shlomo Morag of the Hebrew University, which appears in Vol. 43 of "Tarbiz." Prof. Morag subjects the three last Hebrew words of the verse to a penetrating and exhaustive analysis, in the course of which he deals at length with the subject I mentioned at the beginning of this article; the transfer of words from the world of flora to the human world. I quote of his two examples, one from Hebrew and one from Latin. The Hebrew word *ben* means "son," but, as the Authorized Version already realized, in Gen. 49:22 it means a branch of a tree, and the verse is properly translated, "Joseph is a fruitful bough" (*banot*) whose "branches" (*banot*) run over the wall." But, as Prof. Morag points out, the same phenomenon is found in Latin. The English word "nation" is, of course, derived from the Latin *natio*, and *natio* is connected with *nascens* "a child who is born."

It is when one feels oneself rooted in the soil that one can appreciate the blessing of statehood; and we can contrast this happy condition with that period when we were homeless wanderers, dwelling in temporary booths, and we thank God accordingly.

L. I. RABINOWITZ

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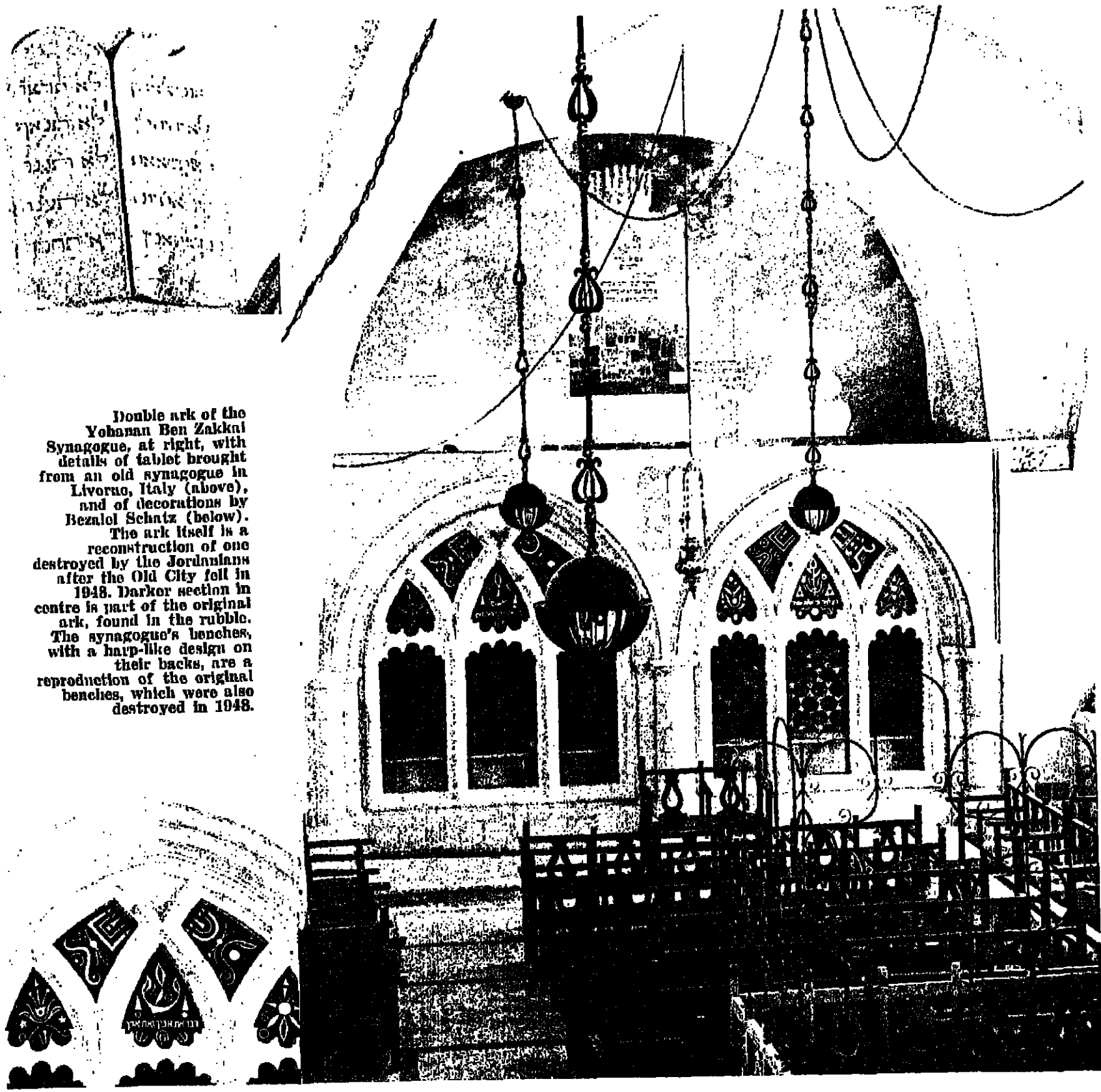
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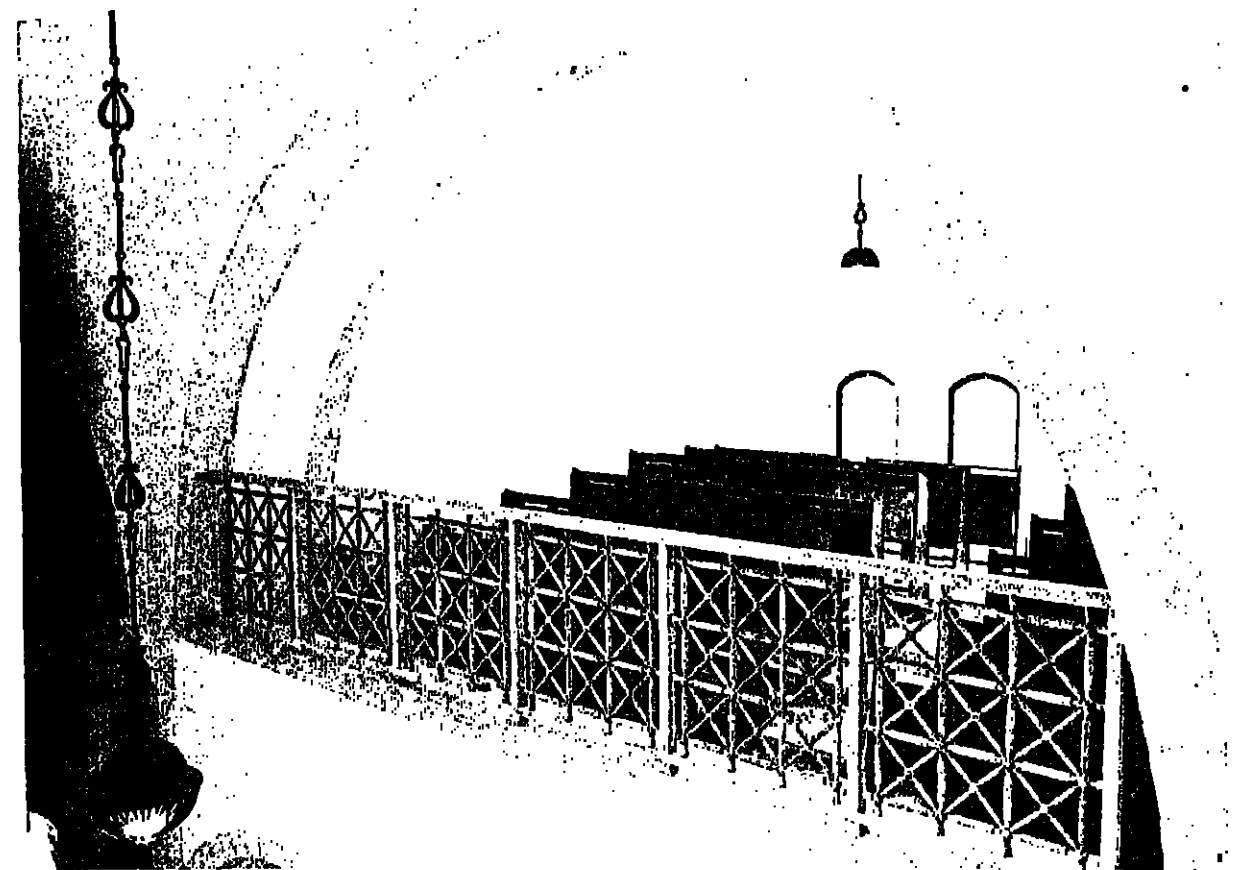
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The complex of four Sephardi synagogues in the Old City's Jewish quarter, destroyed in 1948, will be reopened this week. **ABRAHAM RABINOVICH** describes the renovated buildings, after a talk with architect Max Tani (below).



Grille of women's gallery in Yohanan Ben Zakkal Synagogue. Unlike the original, however, the design is an open one so that the women are not hidden.

## SEPHARDI SYNAGOGUES RESTORED



Ellahu Hanavi Synagogue looking towards "Ellahu's Cave" at opposite end. The synagogue will be used for the Ashkenazi liturgy.

Photos  
by  
**Mike  
Goldberg**



Side entrance to Ellahu Hanavi Synagogue



Workers this week attempt to complete main entranceway to the Sephardi Synagogue complex before next week's opening. Synagogues were originally built partially below ground level in order not to compete in height with nearby mosques.

Double ark of the Yohanan Ben Zakkal Synagogue, at right, with details of tablet brought from an old synagogue in Livorno, Italy (above), and of decorations by Bezalel Schatz (below). The ark itself is a reconstruction of one destroyed by the Jordanians after the Old City fell in 1948. Darker section in centre is part of the original ark, found in the rubble. The synagogue's benches, with a harp-like design on their backs, are a reproduction of the original benches, which were also destroyed in 1948.

**ARCHITECT** Max Tani has spent the better part of the past five years exploring the border between dream and reality in the sunken Sephardi synagogues of the Old City.

The reality is the architectural melange he has had to deal with in his reconstruction of the synagogue complex which has been altered and expanded innumerable times during its four-century-old history. The dream, as he refers to it, is the tradition and aspirations of the generations of Jerusalem Jews who prayed, studied, mourned and rejoiced in the synagogues, and to which he sought somehow to give physical expression.

The results of Tani's explorations will be seen next Monday when the synagogues are opened to the public for the first time since the Arab Legion's occupation of the Old City in 1948.

Tani took on the job shortly after Jerusalem's reunification in the Six Day War, at the behest of Mayor Teddy Kollek. Since then, he has devoted the bulk of his 14-16 hour working day to the synagogues. (He did not, however, entirely absent himself during this period from his regular job, doing archaeological restoration at Herodion and other sites.) Aside from his painstaking study of the Sephardi structures as they emerged from beneath the rubble and the layers of old plaster, Tani spent a great deal of time researching the development of synagogues in general and especially the lore connected with the Old City complex. This entailed scholarly library work, interviews and visits to Sephardi synagogues abroad.

The idea for the blue ceramic backing to the twin arks of the Yohanan Ben Zakkal Synagogue comes from a Sephardi synagogue in Turkey. The design of the benches comes from an old ink sketch Tani found. It was made by an English traveller who visited the Old City synagogues in 1900, and it shows a harp-shaped design. "The artisan who originally designed this was dreaming of King David," says the architect.

"Ellahu's Cave," a small basement room in the corner of the Ellahu Hanavi Synagogue, has been preserved by Tani even though he doesn't put much stock in the Sephardi legend associating it with the Prophet Ellahu. "The point is they believed in it," says Tani. "Legends are sometimes more important than facts."

The synagogues were for centuries the centre of spiritual and communal life in the Jewish Quarter. There were four in 1948, but only three have been restored for prayer. The fourth, the small Central Synagogue, has been left as a passageway. (Tani notes that it was a courtyard until roofed over.) The Istanbul Synagogue will be used principally by students from the neighbouring Metivta Yeshiva. The Ellahu Hanavi will become an Ashkenazi synagogue with a frontal seating arrangement, while the stately Yohanan Ben Zakkal will be preserved as a Sephardi prayer hall with the benches ranged along the sides.

A striking blue and gold mural with a Jerusalem motif has been executed by Jean David above the Yohanan Ben Zakkal's double ark. This touch of opulence, says Tani, echoes the opulence the synagogue had once known. However, in the general decadence that prevailed here during the past century, it had fallen on hard times. By 1929, as Tani remembers from his own visits to the synagogues, the once handsome ornaments had already turned shabby.

All ornaments and artifacts were destroyed in 1948 and replacements for most of them have had to be brought from old Sephardi synagogues in Europe. Other replacements have been created by artisans here on the basis of old designs located by Tani, for example in the synagogues of Spain built during the "Golden Age."

"It is not a matter of copying what used to be, or taking a style from here or there," says Tani. "It's a matter of studying the sources." The symbolism of the synagogue, Tani notes, goes back even beyond the Temple to the desert where the Ark, the Parokhet (the curtain covering the Ark) and the Eternal Lamp were introduced.

Despite his reverence for tradition, Tani is not afraid of bringing it up to date. The motif of the grille in front of the women's section of the Ben Zakkal Synagogue is taken from a 12th-century Spanish synagogue. But unlike the original grille, which was virtually impossible to see through, the new one will be an open design that will permit the women to see what is going on in the body of the synagogue. "It's impossible nowadays to put women off like they used to," says Tani.

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**Feelers**

By EPHRAIM KISHON

"MADAM Prime Minister, here is a cable from Amman."  
 "Again?"  
 "The third this week. 'A happy and fruitful New Year to all in Israel and the Liberated Territories — Hussi.'"  
 "What does he want?"  
 "Goodness knows, Madam. Yesterday the Jordanian Foreign Minister sent Abba Eban flowers and a note: 'Hopefully yours, Salah Abu Zeid. We should not rule out the possibility that their attitude towards us is softening somewhat. Maybe they do not yet acknowledge the change openly, but there are a number of signs. For instance, in his latest interview with the Jewish Observer, the King declared that he considers the Jordan River to be the kingdom's security border. If I am

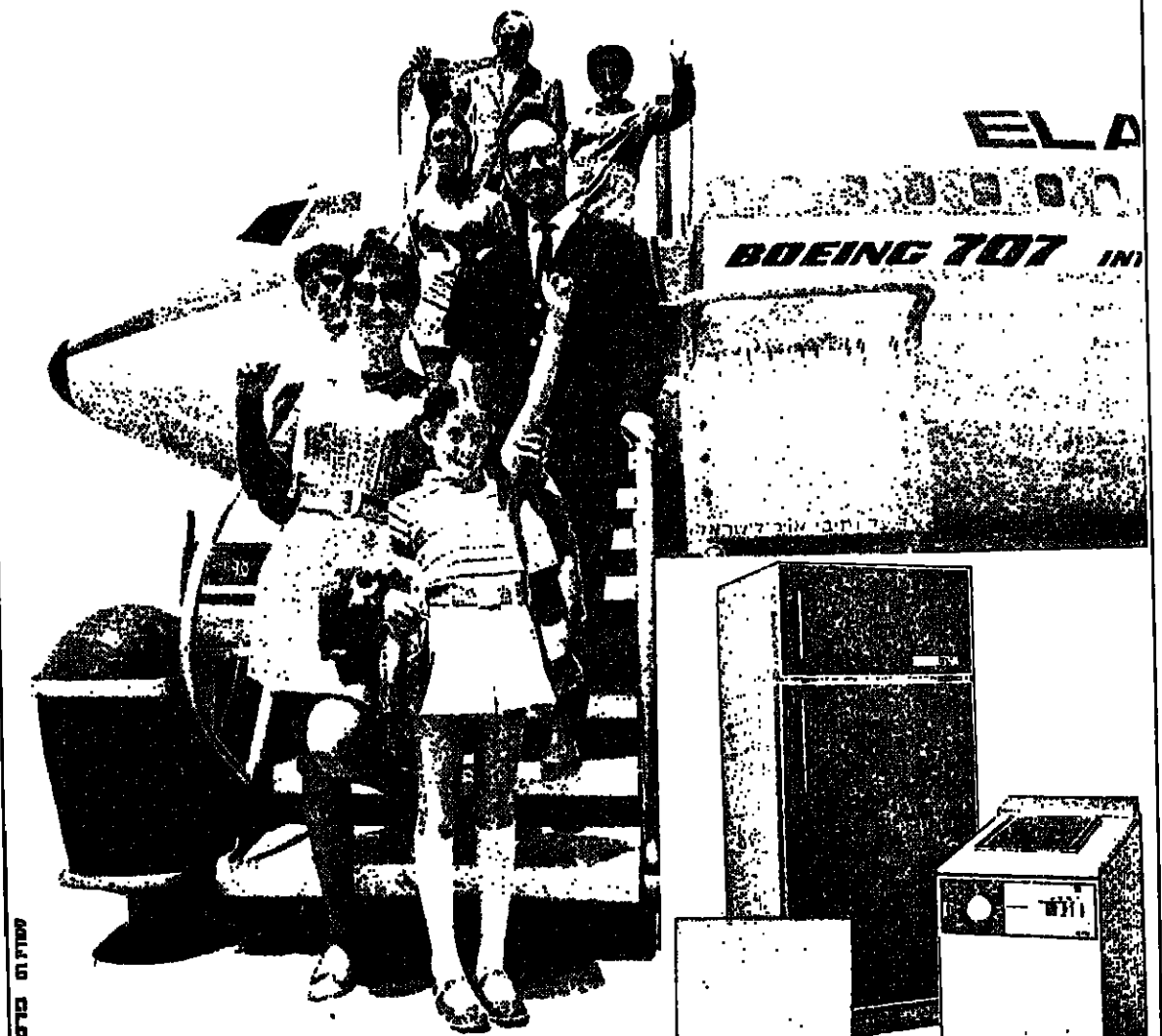
not mistaken, he asks for a maximum number of Israeli strongholds along the river to prevent infiltration."  
 "He has quite a healthy appetite, I must say."  
 "Certainly. The other day he suggested organizing intensive courses in practical anti-terrorist warfare for our army."  
 "I'm not interested. His methods are too ineffective."  
 "He claims that he knows the Arab mentality."  
 "He hasn't got a clue."  
 "I agree. He is far too extremist. At his latest weekly meeting with the Deputy Premier, he used such violent language against President Sadat that Yigal had to call him to order. Ever since the murders of Washi Tel were inscribed in the Keren Kayemet Golden Book in Cairo, he has not stopped cursing the Egyptians."  
 "You can't do a thing in the atmosphere of hatred prevailing in the region."  
 "Indeed. Though the King is willing to give formal recognition to Israel's sovereignty over Judea and Samaria."  
 "How do you know?"  
 "Rumours. His Majesty has been standing at the other end of Allenby Bridge for the past month, shouting through a bullhorn: 'Listen to me good people! We are dying to conclude a separate peace!'"  
 "It can just imagine the racket he makes."  
 "He also waves his hands. Besides, he swears every morning by Allah's beard that he will never again fight the Israelis even if they pay him."  
 "That's obvious."  
 "He has only one request regarding the West Bank: that he be allowed to pay salaries."  
 "Oh, yeah? And what about Jerusalem?"  
 "He won't even mention it. When he was asked by the 'Uj Kelet' reporter what the fate of Jerusalem would be, Hussi replied: 'Where's that?' It took him some time to re-

also what the journalist was talking about. We," he declared finally, "are all for a united Jerusalem under Teddy Kollek." But he is adamant in his demand that he be allowed to use the royal title 'Lion of East Jerusalem.'"  
 "I won't stand for blackmail. I might agree to 'Lion of Amman,' but only as a stop-gap measure. Have we any contacts with him?"  
 "Nothing formal. He was seen on Wednesday sitting at

the Cafe Rowal talking to passers-by. He was trying to persuade them that a genuine change has taken place in his attitude towards us."  
 "What was he doing in Rehov Dizengoff?"  
 "A business trip. He's said to be a partner in a chain of travel agencies."  
 "That's Moshe Kol's department."  
 "Of course. Have you seen his ads in the morning papers, Madam Prime Minister?"

"I have no time for that."  
 "TALK TO ME!" that's the heading in large black letters. "I don't want Arafat, I don't want war, I don't want anything, I only want you to talk to me!"  
 "Is that all?"  
 "Yes, Oughtn't we send some reply?"  
 "Not yet. First, I want to hear some plain language from him."  
 Translated by Yochanan Goldman by arrangement with Ma'ariv

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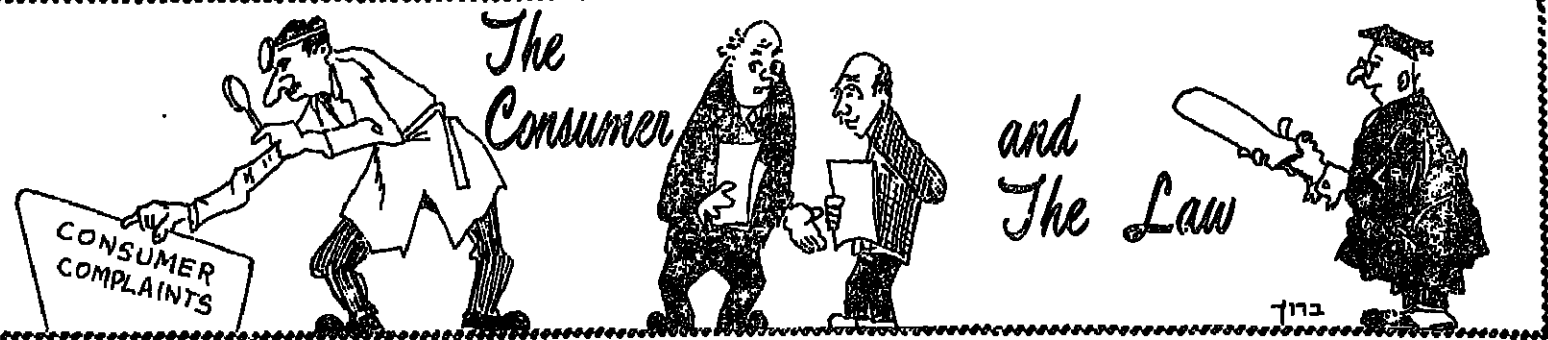
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## Marketing with Martha



SEVERAL readers have inquired about legal aid for consumers. Such assistance is available at two sources: the Histadrut's Central Consumer Authority and the government-sponsored Israel Consumer Council. Both bodies employ staff lawyers who take no fees from consumers, but are available to give legal advice and even help them go to court when circumstances warrant it.

Provision of professional advice puts the consumer on an equal footing with the business world against which he is pitted — since a business firm can generally engage a good lawyer, beyond the means of a private citizen.

The Histadrut's Consumer Authority's Complaints Department has two staff lawyers, Mrs. Ruth Bibi and Mr. Oded Pesenson, and in addition, an outside legal adviser, Mr. Avshalom Leshem.

In recent months the Histadrut has handled cases involving everything from building contractors to the price of chewing gum at kiosks. "Every consumer who comes to us for legal advice gets it," Mrs. Bibi says. Whether the consumer gets more than just advice depends on a number of factors, only one of which is his financial need.

Sometimes advice is all the consumer needs. Mrs. Bibi cited a case in which a flat-buyer was at loggerheads with the contractor. The contractor was demanding that the buyer pay charges for sewage and other basic installations to the municipality — despite the fact that the clause concerning this payment had been crossed out of the contract-of-purchase. The crossed-out clause had been duly initialed by both parties. Mrs. Bibi pointed this out to the consumer and assured him that he had no legal obligation to pay these fees. Armed with this knowledge the consumer faced the contractor squarely and got his legal rights.

Had the matter not reached a smooth settlement, the Complaints Department would have had several courses of action: It might have

offered to arbitrate between the two sides. It often does this with successful results, says Mrs. Bibi. If arbitration is not accepted, there is the possibility of going to court.

There are cases in which the Histadrut consumer lawyers are prepared to go to court to represent a citizen at no expense to him. This may be in the case of a very needy person who has no means to hire a lawyer and no ability to represent himself in court. Or the Consumer Authority may undertake to represent a case in court because the subject presents a "consumer problem of principle." In such cases the consumer organization is interested in bringing the matter to the attention of the courts.

### Instalment plan

Mrs. Bibi gave me an example of such a case: a customer had bought a tape recorder on the instalment plan. He agreed to pay IL200 in cash, get a IL110 trading-in on his old machine, and pay the rest in promissory notes. The entire sum would total over IL700. After signing, the customer saw the self-same tape recorder in another shop window — with a IL430 price tag. Even accepting that instalment buying involves a certain per cent of interest on the money, the IL700 price seemed exorbitant, and the buyer went to the Consumer Authority. Although there is no law regulating the percentage of interest, there is a principle of a reasonable rate of interest, based on what is commonly acceptable in the marketplace. Mrs. Bibi would like to see this case go to court, and she thinks the buyer could successfully claim a substantial sum back from the shop.

Even in cases where the Consumer Authority is not going to appear in court, its lawyers are generally willing to prepare the legal claim sheet for the citizen to file. At that stage, he may — if he has the means — take a private lawyer, or he may prefer to represent himself in court. "There are many citizens who prefer, on ideological grounds, to go it alone in court," Mrs. Bibi reports.

The Consumer Authority is currently representing a number of clients who are claiming recompense from the now-defunct College for Art and Fashion, which was at 11 Rehov Rombrandt in Tel Aviv. Bankruptcy proceedings of the firm are now in progress, and many would-be pupils are among the claimants for reimbursement of their fees. Most of the fees were paid with promissory notes, which is an especially tricky area for the consumer.

### Promissory notes

Too many of the public, Mrs. Bibi says, are ignorant about the meaning of promissory notes. A promissory note, she warns, must be regarded as money. If you sign promissory notes to a party, that party can turn them over to a third party as money. You, the signer, are legally obligated to pay up on the due-date, whether or not you have received the goods or services contracted from the second party. For instance, if you buy furniture from a carpenter and pay with promissory notes, and the carpenter uses them to pay his sup-

plier of wood, you must make good the promissory notes even if the carpenter fails to deliver the furniture. (The only exception is when connivance between the second and third party can be proved; in other words, that the wood merchant knew that the carpenter had not delivered the goods.)

In short, do not sign promissory notes unless you understand exactly what they mean, and preferably when you have the goods in hand already. A common use of promissory notes is in paying rent for flats, and in that case, at least the signer has physical possession of the dwelling.

### COMPLAINTS involving polluted foodstuffs

— the common bug-in-the-bottle sort of complaints — do not go to court directly through a consumer organization. "Anything which is regulated by a government department — in this case, the Ministry of Health — goes through the department to court," says Mrs. Bibi. If, on the other hand, the consumer has a valid damage claim against a food producer — if, for instance, he broke a tooth or got stomach poisoning — he can go to court with a civil suit against the manufacturer.

No matter is too small for the attention of the Consumer Authority. It is currently looking into a school-pupil's complaint of over-charging for the price of chewing

### WEE WOMEN



"Your horoscope says you'll get some unexpected money. Don't come home without it."

ing, and that the contractor's legal aid services. Jerusalemites can contact Rafi Bar Lavie at Beit Histadrut, Rehov Strauss, tel. 228361 — and if the problem has a legal aspect, he will refer it to Mrs. Bibi or Mr. Pesenson in Tel Aviv. The same goes for the Halifa Labour Council, where Mrs. Dana Armon handles consumer matters. And any one of the 53 local labour councils from Kiryat Shmona to Bilat will refer questions of consumer legal concern to the Authority in Tel Aviv.

"In practice," Mrs. Bibi admits, "it depends on whether we have a seller's or buyers' market. When it is a seller's market, the contractor can usually dictate the terms of the contract. If the buyer doesn't want to use his lawyer, the contractor may refuse to sell to him."

Could the Consumer Authority help out in such a case? Mrs. Bibi thought so. It would be possible to ask for a court injunction against the contractor. Today, she added, the housing market was less frenzied and hence less at the mercy of the contractors. A buyer can probably today get out of the contractor's "use-or-lawyer" clause just by demanding to have it omitted she thought.

I showed Mrs. Bibi correspondence on another consumer matter — that of the open sale of pork at Tel Aviv sandwich shops. Two Jerusalemites, a mother and a son, wrote The Post separate letters expressing their anger at the sale of pork products in Tel Aviv.

The sale of pork within the city limits of Tel Aviv-Jaffa is prohibited by municipal by-law. Violations are known to the city, which periodically sends court summonses to the offenders. The sandwich shops — according to what their owners told me — pay their fines and write them off as business expenses.

Ruth Bibi felt that a private citizen could ask for a court injunction against the sale of pork, on the grounds that he is personally harmed — through offence to his sensibilities. This would hold up in court, she thought, even if the complainant were a Jerusalemite who visited Tel Aviv only occasionally.

PERHAPS the best advertisement for the efficacy of the Consumer Authority's success in solving cases has been the response from its adversaries. "Many of our clients today," says Mrs. Bibi, "are people who have been the targets of our attacks in the past. They say, 'We see how well you did in your claims against us. Now let's see what you can do in a case on our behalf!'"

While the Consumer Authority lawyers all work out of the Tel Aviv Histadrut headquarters, consumers in other parts of the country have indirect access to their

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# Day nurseries and how they operate

By Lea Levavi  
Jerusalem Post Reporter

"MOMMY, I want a toothbrush like in nursery school. I want to clean my shoes like we do in nursery school. Why can't we have flowers on the table when we eat like we do in nursery school?"

At a day nursery in Kfar Shalem (a Tel Aviv suburb) I suddenly stopped being cynical about some of the high-sounding phrases I had been hearing while gathering information about kindergartens and day nurseries for children below compulsory kindergarten age.

Maybe phrases like "a concrete learning experience" or "the quickest way to narrow the social gap" are not mere cliches. The day nursery — a comfortable, reasonably new building among miserable shacks which look as if they are about to fall apart — is "a concrete learning experience" for these small youngsters and for their parents, and perhaps even a step toward narrowing the social and cultural gap.

The child who demanded the toothbrush, shoe polish and flowers was four-year-old Shoshana, one of 140 children (aged two to almost five) who attend a day nursery operated by the Tel Aviv Working Mothers' Association in Kfar Shalem.

When Shoshana first came to the nursery school two years ago she did not know how to talk. At the beginning, it seemed impossible to teach her even the simplest words: hands, face, plate, spoon, etc. But as her confidence began to grow, the workers at the nursery claim you cannot get her to stop talking. (Interestingly enough, the children — who were eating lunch when I arrived — refused to talk even to each other when I, or any other stranger, approached.) Rina, director of the nursery school, explained that the "beginning-of-the-school-year" has not yet been broken.

"I haven't yet had the pleasure of having a child here tell me his mother taught him to pull his shoes or to brush his teeth," Rina said. "We have to teach the most basic skills: including how to eat with a spoon and fork instead of with the fingers."

Meetzet Hapapolet, Wizo and the National Religious Women's Movement of the N.R.P. are the most active in running kindergartens and day nurseries. Between them, they operate over 1,000 such institutions throughout the country. Many are in development and slum areas, with first preference being given to welfare recipients. Others, supported partially by the Ministry of Labour, are designed for working mothers.

Preference  
"Of course, we give preference to women who work in jobs where manpower is scarce," explained Zosmer Karti, chief of the Women's Employment Section of the Labour Ministry. "If we have to choose between the child of a woman who works in industry or in the hotel trade and one whose mother is a clerk or a doctor, the first will obviously be given preference."

What 'T' means  
Rina, the Director, added, "Often, the child who comes here doesn't know what 'T' means. At home there are a lot of children and here there are even more — so he has no sense of himself as a unique individual. When he looks in the mirror — which is one of the first things we have him do in developing his self-concept — he asks who that little boy is."

A good part of the nursery's work, Rina said, is parent education. Sometimes, as in Shoshana's case, the children themselves educate their parents by bringing home new ideas about cleanliness or home atmosphere. But this is not enough. "A lot of these mothers beat their children mercilessly at the slightest provocation. They are unhappy and take it out on the child. I try to

equipment and furniture in cases where they are interested in setting up these facilities.

"The women's organizations used to prefer to open nurseries in good neighbourhoods," the Welfare Ministry spokesman said. "Parents there could pay well and were often willing to pay for the whole year in advance. But we thought the real need for these institutions was in the slums. To get them built where we want them, we have to offer incentives." In addition to the 60% initial grant, both ministries provide subsidies for children they place: the mother's income, and the Welfare Ministry for those families receiving welfare services.

### Younger children

For the three- and four-year-olds, a kindergarten and a day nursery are the same thing — except that the day nursery provides lunch and an afternoon nap (until 4 p.m.), whereas kindergarten closes at 1 p.m. The nurseries, however, also accept younger children, sometimes as young as six months old. Here emphasis is more on care than on teaching. But even the very youngest learn something. "Many of these children have no chance of learning anything at home," explained Ahuva Ostrovsky, chief educational inspector for Wizo's Children's Department.

For the three- and four-year-olds, the Ministry of Education has prepared a thick syllabus including such topics as "teaching the child to understand himself" or "familiarizing the child with his environment." Here again, the nursery at Kfar Shalem brought these words to life. Dalia, one of the kindergarten teachers there, introduced me to the Cohen family — a collection of small dolls which had their own special corner in each class-room. Every topic learned in the class is introduced by the Cohen family.

"When we want the children to start working in the garden, we have Father Cohen plant a little garden indoors. This helps the children learn about garden tools such as a hoe or rake, which they will later use outside. Later, we talk about the differences between the Cohen's garden and ours. Ours is more successful because of the sunshine outside — and so forth."

In honour of the holidays, Father Cohen (there are actually four duplicates of each Cohen since there are four classes) was dressed up completely with prayer shawl and phylacteries and Mother Cohen wore an elegant holiday dress.

The children had built a miniature synagogue and were working on a succa. "If I showed them a picture of a succa, or of a garden, or of anything else, they wouldn't learn anything. But once they've experienced it themselves, I can show them a picture and they will describe it in their own words."

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tell them their problems are not the child's fault and that the child can't solve them."

Neither education officials nor nursery workers seem enthusiastic over recent research, here and abroad, into the possibility of teaching pre-school children reading and other skills. All seem to agree that the nurseries and kindergartens have to prepare children for school, not take over the school's function. "If we teach children to read," explained Nitsa Natfali, Chief Inspector of the Early Childhood Department at the Ministry of Education, "we will have to sacrifice something else. They have plenty of time to learn to read later."

The Welfare Ministry spokesman summarized: "Take two children, one from Rehavia and one from Katamon. They both go to the same compulsory kindergarten at the age of five, so obviously they're equal. But the child from Rehavia is already way ahead of the child from Katamon, unless we give the deprived child a head start."

### Shies away

"In the compulsory kindergartens, new sophisticated toys are provided to try to bring the disadvantaged children up to the level of the others. But ironically, it is the child from the higher socio-economic strata — who already has sophisticated toys — who uses the ones in the kindergarten. The deprived child shies away from them. The gap between the two children grows wider and wider until one day the disadvantaged child, by now perhaps in seventh or eighth grade, runs away from school. We think day nurseries are the cheapest, quickest way to see to it that the disadvantaged child will start kindergarten as nearly as possible on a par with the child from Rehavia or from North Tel Aviv."

This is the main reason every effort is made not to set up nurseries only for slum children — because that would defeat our purpose, and when possible, the two groups are integrated. But sometimes, as in the case of Kfar Shalem, the dictates of geography leave no choice. The same is true with immigrants. Many newcomers, particularly Russians, are demanding day nurseries for their children. This year, about 120 such nurseries — primarily subsidized by the Ministry of Labour and run, like all others, by voluntary organizations — will be built in immigrants' communities. Integration with Israeli children would be preferable, everyone agrees, but you can't send small children far out of their neighbourhoods for the sake of principles.

The Minister of Labour earlier this week opened a nursery school in the Jerusalem Kirya for children whose mothers work at government offices there. "We try to get employers to pay part of the cost of the nursery to make it more worthwhile for the mother to work," Mrs. Karti explained. Many industrial employers pay an average of IL30 per child; the Ministry of Health pays IL50 for a nurse's child. At the Kirya, Jerusalem nursery school mothers who earn up to IL50 will have IL30 paid by the Ministry of Labour; two children of a mother grossing IL50 will have an IL80 grant from the Ministry.

Successful disadvantaged  
Though open to everyone, the day nurseries are in fact often closed to the economically more successful segments of the population because of limited space and the obvious need to give the disadvantaged priority. But the child of a successful career woman, too, could get a great deal of benefit out of a nursery school. Staff in the nur-



The new day crèche for children of Government workers in the Jerusalem Kirya. Although only officially opened by Labour Minister Yosef Almog earlier this week, it has been operating for the past month. It is run by the Jerusalem Working Mothers Association.

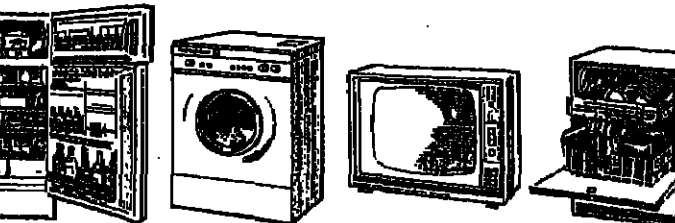
series are usually trained; but the more "fortunate" mother often can do so. "I would give anything to leave her child with a maid or to put my little girl in a place with the operator of a private like this," a friend who accompanied me on my visit to the Kfar Shalem nursery school said. "Even like to supervise private kindergartens but cannot afford to hire shy and withdrawn because this is extra inspectors. So any woman still a new experience for them, I who wants to open a kindergarten can see these children are really — whether or not she has train-happy here."



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## Wigs — synthetic — from new Jerusalem plant

Jerusalem Post Fashion Reporter  
TEL AVIV. — WIGS are the latest beauty line to go into production within the framework of Shemen Industries, part of the Histadrut-owned Koor Group. Shemen appears to be placing emphasis on fashion-oriented products according to the pattern of recent development. From a mundane start with household basics — olive oil, cooking oil, toothpastes, soaps, detergents and the like — they ventured into the cosmetics business some five years ago when

they took over the bankrupt Helene Curits factory in Tel Aviv. Just over a year ago, Shemen set up a licence agreement with Mary Quant for the production of an additional cosmetics range — a higher-priced one, geared strictly to the young market.

Their latest venture in the beauty accessories field has been the setting up of the Meshi wig factory in Jerusalem, in partnership with a group of U.S. investors headed by Mr. Marvin Farber, and with an initial investment of IL750,000. During the first nine months running-in period emphasis has been placed on training staff and introducing Meshi wigs on the local market — with considerable success, according to Managing Director Eytan Gabrieli. A full-scale onslaught of the export market is now to commence and branch offices are being set up in New York and Los Angeles.

Most of the company's wigs are inexpensive, made from various types of synthetic hair, imported from Japan and the U.S., and most of the know-how also comes from abroad. Strict emphasis on quality control is one of the guiding features of the Meshi plant.

One of the main disadvantages of wigs made from synthetic hair has always been that it is impossible to change the style. Meshi do claim, however, that their wigs are undergoing special processes to make them anti-static and to prevent hair from falling out. And if you do want to change the style? — Some — like the ones pictured here — are adaptable. And otherwise — "Just buy another wig" they say... prices range from IL89 to IL100.

A more elegant style for evening, called "Botree" Partings are often a shortcoming in wigs, failing to look natural: Meshi saw their onto a special "akts look" material, the only local wig manufacturers to use this process. This style has a centre parting, is smooth and sleek at the front, with hair flicked up at the tips and forming a crown at the back of the head.



Short bouxy hairstyle called "The Lion look" — another Meshi wig which is actually a variation of "Nicole" with the longer, smoother hair at the back simply fixed in an easily-adjustable Velcro band.



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MUSIC AND MUSICIANS • YOHANAN BOEHM

## Looking back at the Festival

THE Israel Festival can look back proudly on a most successful season from the point of view of both artistic achievement and audience reaction. Musically, there were many highlights. I would give the crown this time not to a soloist but to a choir. The Glasgow Scottish National Orchestra Chorus, under its director John Currie, sang so well that it turned the Brahms "Requiem" and the Bach "Magnificat" into performances of quite exceptional appeal; the closing choral of Bach's Cantata No. 140 alone was worth the whole festival.

Two Israeli compositions were premiered: Natra's "Dedication" based on the Psalms and the Book of Isaiah, opened the festival, and Avni's "De Profundis" for strings, a new version of his string quartet, was played at the closing performance. In between there was plenty of Brahms, but only in Tel Aviv, where in three programmes, concertos (Barenboim), symphonies (Mehta and Barenboim) and chamber music (Zukerman, Barenboim and du Pre) were given. Israeli composer Paul Ben-Haim was honored on the occasion of his 75th birthday with a special concert in Caesarea. Elyahu Inbal conducted the Israel Broadcasting Symphony and Uzi Wiesel played the Cello Concerto, while the Cantata got a rather unattractive performance (Grossmeyer, Hapernas, Tel Aviv Philharmonic Choir), compensated for by an impressive performance of Ben-Haim's First Symphony.

The orchestras gave of their best — the IPO at the opening in the Brahms Cycle and in "Samson and Delilah"; the Israel Chamber Ensemble in the Bach programme, and the Broadcasting Symphony in the Ben-Haim and the closing concert.

Theodorakis and his ensemble made a big hit with our audiences, and all performances were sold out. Maria Farantouri was an impressive interpreter of his ballads and songs, and Theodorakis himself won all hearts with his sincerity and devotion. The Preservation Hall Jazz Band played to capacity audiences and the septuagenarians earned the warmest applause for their rendition of old tunes from the glorious days of New Orleans. Andre Tahan's Marionette Theatre from Paris was enormously admired and Bejart's 20th Century Ballet won unstinted approval from dance fans.

THE Festival had quite a few peripheral attractions this year — independent presentations like the BatSheva and Bat-Dor Dance Companies, the Brahms Cycle of the Philharmonic and the great spectacle of Saint-Saens "Samson and Delilah" at Caesarea. The Israeli theatre has owed us its contributions for years. If ever there is something theatrical, it is usually contrived pour l'occasion, but rarely comes up to standard. This time the Cameri production, "Summer Celebration" — writings by Nathan Alterman arranged by Shmuel Bunim — was no exception. The com-

pany from England was simply a mistake: Ken Campbell's Road Show which was expected to be in the worst tradition of ENSA shows for the troops in World War II — a pub show, but surely nothing for a festival.

The final concert was dedicated to the Russian immigration — conductor Yuri Aronovich, soloists Trina Zaritzkaya, piano, and Isser Boushkin, bass; and music by Borodin, Mousorgsky and Tchaikovsky, with some Chopin, and Zvi Avni to represent indigenous music. The public was most enthusiastic, and the cheering welcome must have helped the artists' integration into the Israeli musical scene. All told, it was certainly a good festival for strings, well attended, varied in its presentations, and maintaining generally high standards of performance.

WITH one season over and another just started, it is an appropriate time for a critic to take a look back at that neglected, but vital element in our musical life — the audience. Admittedly our concert-goers are several cuts above our movie-goers. But that is no reason to overlook some problems in our concert hall.

Everywhere else in the world, doors close at the beginning of a concert and stay closed until the end of the first item. Nobody is allowed to walk around looking for his seat. Not so in Israel. Latecomers are directed by the ushers to a door at the back of the hall, from which they infiltrate into the forward areas until they have found their places. Sometimes their seats are occupied by squatters, and a lively argument as to who is the rightful occupant of the seat ensues, without any regard for other members of the audience.

Coughing is a phenomenon indigenous to Israel. But there appear to be certain ground rules. One does not cough during intermission, or during loud passages. Only the musical snob would bother to hold his breath until the next crash of the cymbals or storm from the brass section. The majority just coughs or sneezes whenever the need arises.

Applause by clapping one's hands together is the approved sign of appreciation for artistic services rendered. The artist laps it up and probably has a wet instrument tucked away in his pocket to measure the decibels, and his agent counting the number of times he has to come out of the wings to acknowledge the public's organized plaudits. When things get really exciting, some people in this country will start a rhythmical clapping which for many is the highest sign of approval though others think it crude and uncultured. But it invariably gets you another encore — free of charge.

Even this sort of applause, however, is better than the practice of getting up and leaving the hall before the final chord of the orchestra has ceased to reverberate.



The spectacle of "Samson and Delilah" at Caesarea was one of the highlights of this summer's Israel festival. (Freidin)

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**PROFESSOR A.R. Bodenheimer** (Tel Aviv University)

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Wednesday September 27, 1972 8.30 p. m.

Lecture and discussion in German

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THE JEWISH AGENCY for ISRAEL Personnel Department

VACANCY 76/72

**DIRECTOR of SOCIAL SERVICES**

Place of Work: Tel Aviv

Job Description: Administration, supervision and counselling for unit numbering 50 social workers, employed in neighbourhoods and absorption centres in the area between Netanya and Ashdod.

Qualifications:

1. Degree in Social Work or related subject in social sciences.
2. At least 8 years' professional experience.
3. Ability to counsel and follow through.
4. Knowledge and experience in administering social services.
5. Knowledge of Hebrew and English as a necessity. Knowledge of additional languages desirable.

Grade offered: Bet - General Academicians' Scale

VACANCY 77/72

**PROFESSIONAL INSPECTORS and COUNSELLORS for SOCIAL WORKERS**

Place of Work: Haifa and north, Tel Aviv and vicinity, Jerusalem, Beersheba.

Job Description: Counselling and supervision of social workers in absorption centres - care of families and work with groups.

Qualifications:

1. Degree in Social Work
2. At least 5 years' professional experience including counselling social workers.
3. Knowledge of Hebrew and at least one foreign language.

Grade offered: Gimel - General Academicians' Scale

VACANCY 78/72

**DISTRICT SOCIAL WORKERS**

Place of Work: Ashkelon, Ashdod, Rehovot, Nahariya, Tiberias, Pardis Hanna, Haifa, Netanya

Job Description: Care of families and groups

Qualifications:

1. Degree in Social Work
2. Proficiency in Judgement
3. Professional and personal ability for team work
4. Knowledge of languages

Grade offered: Reh - General Academicians' Scale for inexperienced workers  
Dalel - General Academicians' Scale for workers with two years' professional experience

The final date for submitting candidacy is October 1, 1972. Applications should be submitted (preferably on special forms available at our offices throughout the country) to the Personnel Department, P.O.B. 24, Jerusalem.

**Seeing versus perception**

by Meir Ronnen

MAURITS Cornelis Escher, the Dutch artist who died last March at the age of 74, was an expert at sleight-of-hand, who, like other illusionists before him, knew that he could rely on the eye of the beholder. A master of perspective tricks, he could make a waterfall seemingly rise up to itself while continuing to cascade down; and metamorphose day into night. Almost unknown until a book on his graphic work was published a decade ago (by Oldbourne London, 1961 and on sale here in a new revised edition) Escher has enjoyed a belated popular success. His graphics works are now on show at the Israel Museum, on loan from The Hague.

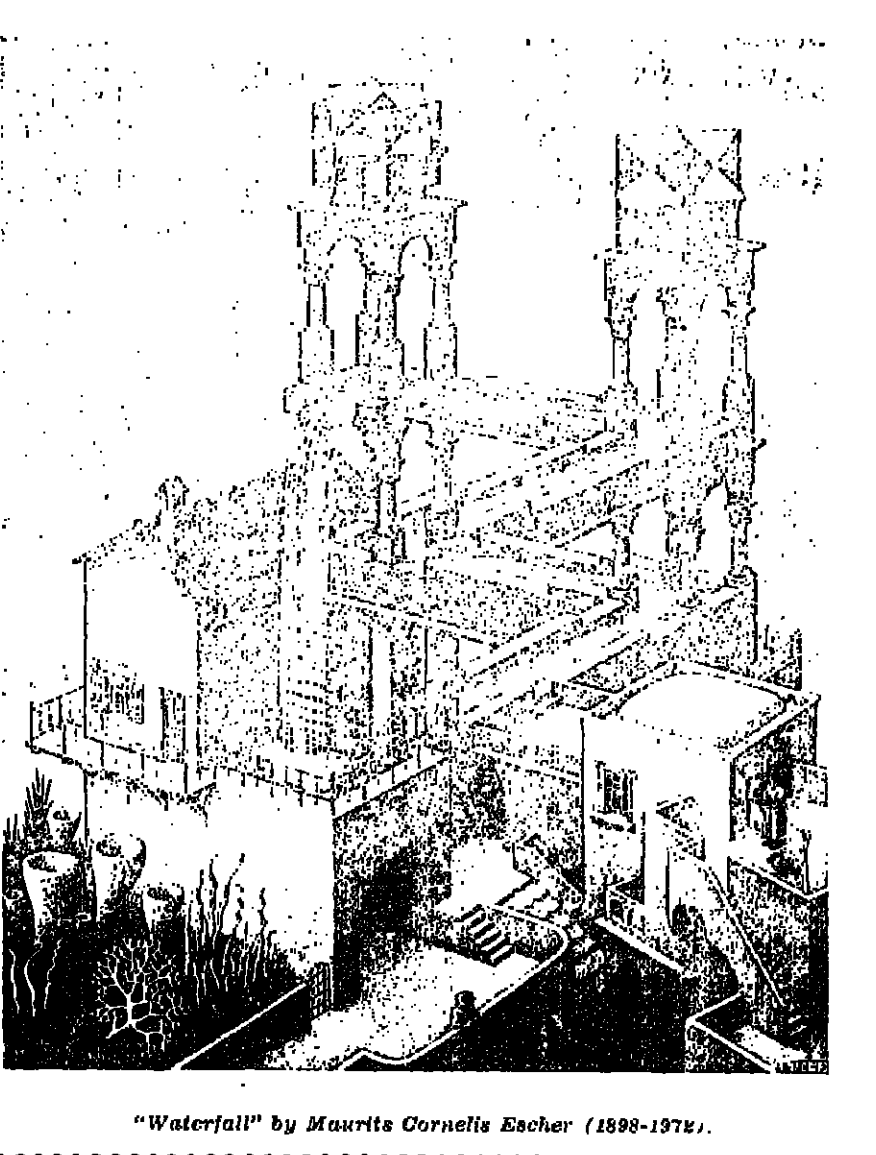
Any casual visitor can readily appreciate Escher's bizarre surrealism and elementary composition, however complicated it may appear at first glance. His work is almost entirely representational, either baroque in architecture or decorative and realist in use of motif. He dives, in a superficial manner, into continuum and infinity and his prints have been used by scientists (his first appreciative audience) to demonstrate chemical formulae. There is also a definite geometrical and mathematical logic to his approach that often appears to be a forerunner of Vasarely's spheres. Escher combined his passion for order with a passion for description and, oddly enough, his narrative, surrealist works are less synthetic than his classic geometrical conceptions. For while Escher had a first rate mind, he was very definitely a second-rate artist, and never succeeded in breaking with an academic tradition that was his superior in every way. Escher's realism may seem impressive enough today, but he was a heavy-handed draughtsman compared with the old masters. To the end, he remained an illustrator and on this point I must beg to differ with the Museum's catalogue.

Apart from experiments with perspective, the lithographs, woodcuts and mezzos-tints on show here deal with the treatment of three-dimensional space on a flat plane; reflections in convex and flat sur-

faces; and the inversion of inner and outer space. Finally, there is the line group dealing with the mathematical harmonics of cubes, spheres, spirals etc.

Escher is a superb entertainer and I think he must have had some influence too on Saul Steinberg, who may have taken Escher's hands drawing each other as the starting point for his own line drawings on a similar theme. But one does not have to think of Steinberg to realize that the element of humour in Escher is almost entirely absent; the humorous figures that do appear are very few indeed. Escher's biggest mistake may have been in trying to get his audience to take him seriously.

(Escher film; see Gallery Guide)



**GALLERY GUIDE**

**JERUSALEM**

**ISRAEL MUSEUM - Artists' Books** (Library Hall): M.C. Escher's Graphic "Architecture" - a film on Escher and his work, will be shown at the Museum at 5.15 Tuesday. A gallery talk (English) on Escher's graphics will be given at 6 p.m. by Mr. Martin Weyl in the Cohen Gallery. Special exhibit: head of Sholem Asch by E. Klein.

**AUTUMN SHOW** - by members of the Jerusalem Artists' Association (Artists House) opening tomorrow evening by Tourism Minister Moshe Kol. Till Oct. 7.

**ANSAE BERG** - oils and line cut (Schaal Gallery, Rehov Sabat). Till Oct. 21.

**ZARITZKY, TICHU, STEINHAARD** - New and old works by leading veteran Israeli artists (Kugel Gallery) from Sun. till Oct. 7.

**STUDIES IN CLAY** - Delightful experiments by the lively ceramics department of the Bezalel Academy, many of which are for sale. How-ever they are not really final products and are more concerned with use of new techniques. (Bezalel Gallery, at the Khan) till November 5, Daily 11-3 p.m., Fri. 11-1 p.m.; evenings 7-9 till 10.30 p.m.

**COLLECTORS CHOICE** - ninth in a series of group shows arranged by Bertha Urdang at her home, featuring this time five fine grid works by Benai Eilat. Sun. to Thurs., inclusive, 11-1 and 4-6 p.m., Sat. 11-1 or by appointment (Eilat Gallery, 80a Edouard Herzl, 02-282078).

**ULMAN/BYLE** - Micha Ulman shows "drawings" made of top and string stretched between floor, wall and ceiling to form isometric illusions of three-dimensional space, beautifully brought off if not entirely original in conception. Also on show are some oil paintings by appointment only. Tel. 02-240783.

**ANNA ANDERSON MARGUS** - Israel artist again shows palette-knife oils in her familiar formalized realist style. Includes photograph of recent murals done at Led and stained glass windows for a church in Hamburg. (Nora Gallery) till October 2.

**JEWISH ART IN JEWELS** - group of miniature sculpture - Jewellery in gold on Biblical themes by designer-artisans Israel Dahan and Michael Kanial. (The Collector Gallery, 10 King David St.) 10 a.m. to 10 p.m., and Saturdays - nights, till September 30.

**TSHIVA** - Show of works by 30 painters exhibiting series to Genesis of Judaism (Mehalch Shalom) till Sept. 27.

**TEL AVIV**

**THE TEL AVIV MUSEUM** - Main building: Pablo Picasso - 280 prints and drawings, Israel paintings and sculpture - the largest and most comprehensive survey exhibition in the country. "Art and Solence" - a more condensed version of the popular semi-permanent exhibition. Large display of works from the Museum's permanent international collection. Helena Rubinstein Pavilion: undergoing alterations to prepare it for Youth Section.

**JACOB PINS** - Israel's foremost classic woodcut artist shows 22 works executed between 1961 and 1972. This overview merely gives us a hint of the artist's virtuosity and devotion to his medium. Throughout the years subject matter, whether it be familiar or allegorical, has been utilized to the woodcut technique. There is a trend, however, that flows from early Israel works relying heavily on pictorial storytelling, to more simplified graphic interpretations. In the latter Pin creates large, flat black areas and uses them both descriptively and as abstract shapes in the design of the picture. Although deep space becomes apparent, he retains the integrity of the flat woodcut surface. (Near Eilat, 107) "House" (1970), and "Road" (1973) are of particular merit. Two regrets: first, the size of the show is limited and secondly we would enjoy seeing a concentration of more recent works rather than pictures that are familiar and have been hung many times before. (Old Jaffa Gallery, Israel Art 13, Old Jaffa) till Oct. 5 (G.G.)

**ITZIAK FRENKEL (FRENEL)** - Shows large group of colorful nudes in which the larger works are less successful than the more fluid and expressive smaller ones. (Lim Gaborie, 170 Ben Yehuda Rd.) till Oct. 1.

**NINO MANDRICKI** - figurative sculpture uses exaggerated muscular forms and creates pleasant pieces of

individuals or groups of people. (Arts Studio, 40 Gordon St.) till Sept. 30

**DAVID GRINBERG** - uses spray paint, drippings and splatters and comes up with a lively group of small abstractions. (Dugith Gallery, 43 Frishman St.) till Sept. 28

**JAFFA ARTISTS** - Gallery group show. (Jaffa Artists' Association) till Sept. 28

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**JEAN MAYER** - Ceramic pieces created over the past 10 years. (Ceramics Museum, Museum Haaretz, Ramat Aviv).

**SHARIL HANZI** - Paintings and drawings (Kausen Gallery, 10 Ben Yehuda St.)

**EMMA LEVITSKY** - Paintings (Chernomirsky Gallery, 36 Gordon St.)

**YODFAT GROUP** - Shlomo Koren of Amsterdam exhibits a number of pictures ranging from 1964 to the present. Didi Ben Shimon's linear nudes abound and play amidst bold, solid areas. (Yodfat Gallery, 199 Bienen-goff) till October 1.

**BLATMAN COLLECTION** - Paintings by Abraham Okef, Kilyahu Gai, and American minimalist Max Bezman. (Yodfat Gallery, 199 Bienen-goff) till Oct. 1.

**YURI KUPERMAN** - A recent immigrant from Russia exhibits oils, watercolours, drawings and etchings. His personal symbolic paintings are emblematic and poetic. (Blatman Gallery, 4 Chai St.) till Sept. 30.

**ART GALLERY, LEIVIK HOUSE** - Gallery Collection of Israeli Art (Leivik House, 30 Dav Hoz St.).

**GRETTY BOTHMAN-REBINSTEIN** - Paintings, recently reviewed when shown in Jerusalem. (Eilat Leubman, Petah Tikva).

**E. HALPERN** - Watercolours (Gal-erie Israel, 21 Israel, between Dizengoff and Rehovot). Till Oct. 10.

**FRANZISKA PAINTER** - Recent acquisitions from Paris. Works by Isaac Katz, Yankel Ador, Kislina, Appel, Lantroy and others. **OLD JAFFA** (Modern Art Gallery).

**KLATCHKIN SUMMER COLLECTION** - Paintings and sculptures mostly by Israeli and French artists that range through several 20th century schools including surrealism. Collection includes abstraction and pop. (Khadash "2" Gallery, 38 Frug).

**DAVID MORRIS** - member of Kibbutz Ein Hashofot shows playful ceramic sculptures that can be whittled, hung, rolled, etc. (Nat Sheva, 8 Frug St.)

**BRUIER** - "The Mathematical Art of M.C. Escher." Optical Illusions by the well-known artist who died this year. Reproductions only. (Zan-ack Flanzerim, Ramat Aviv).

**INTERNATIONAL GRAPHICS** - Prints by well-known artists recently gathered abroad. Among artists: Vasarely and Agam. (Mabat Gallery, 21 Gordon).

**HAIFA**

**ZVI KATWAN**, oils, gouaches and drawings, and **JACOB SEGAL**, oils, gouaches and drawings. (Nahmani's Gallery).

Both have arrived at a fair amateur level without going much further. Katwan who spreads himself in a huge display presents little that strikes the eye except for the few instances where his imagination runs free, e.g. three roundels, "Morning", "Kinneret" (24) and "Flowers" (25). Segal does have the advantage of recognizing the significance of com-

position in his wash drawings, for example economical yet pointed detail ("Dino Palm" and "Artist's Quarter") and expressive rhythms ("Grave" and "Moshav Garden 2"). (Beit Abba Khousky). Till Sept. 30.

**RAYA WASSERMAN-SINAI** - Quite a fair exhibition of oils on Biblical, historical, Oriental, music and dance themes. She employs cubist elements for realist ends. (Beit Katz, Kiryat Bialik). Till Sept. 28.

**MENACHEM MESSINGER** - Primitive paintings on religious and music themes. (Museum of Modern Art). Till Sept. 30.

**GERSON GYEMAN** - Small wood sculpture influenced by primitive art. (Museum of Modern Art). Till Sept. 30.

**FROM THE MUSEUM'S COLLECTION** - Oils, acrylics and graphics by foreign and Israeli artists. (Museum of Modern Art). Till Sept. 30.

**GEORGES BRAQUE** - Fine sculptured jewellery on classical Greek themes bound together by an overall conception of swift movement. (Goldman's Gallery).

**AMI SHAVIT** - Expert scriptions in which at times realism is inserted into an abstract mould. "Graphics 3" Gallery.

**RUUVEN LAVAV** - Drawings and oils. (Beit Hachshid Gallery).

**IRANA YERIEL** - Paintings and drawings of thorns. (Ritz Gallery).

**MIRIAM GOLDENFOUN BARTA** - Oils and drawings. (Nahmani's Gallery).

**IRAZIL RIYAN** - Paintings. (Beit Hachshid).

**HAZOREA**

**GOLD WEIGHTS OF ASHANTI** - From the Nachum T. Oidat collection (Widral Israel House). Opening 10 a.m.









# WHAT'S ON

**Plant a Tree in Israel**  
With your own hands!  
Free tours for planting to the Hills of Judaea every Sunday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Kerem Kayemet Laisrael (Jewish National Fund) in Jerusalem - Rehov King George, corner Rehov Kerem Kayemet, Tel. 3561. In Tel Aviv - 96 Rehov Hayarkon, opp. Dan Hotel, Tel. 33449.

**ALL WEEK IN JERUSALEM**  
\* Israel Museum - free.  
\* Touro (Succot) - free.  
Sun., Mon., Wed., Thurs., 10 a.m.-5 p.m.; Tues., Thurs., 10 a.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.  
Exhibitions:  
M.C. Escher's Graphic Work (Cohen Hall)  
Creative Works by Children and Games (Youth Wing)  
Artists' Books (in hon. of the International Book Year) (Library Hall)  
Special Exhibit: Sir Jacob Epstein: Bronze Head of Sholem Asch.

**Conducted Tours:**  
\* **Hickassah Tours** - By appointment only, Tel. 52534, Jerusalem.  
1. Tour of Hadassah Projects in Jerusalem, 8:30 a.m. Straus Health Centre, 24 Rehov Strass, 11:40 a.m. to 12:40 p.m. Transportation and refreshments.  
2. Medical Centre Only, includes visit to Chagall windows, exhibition of "Hadassah Story" at 9:30 a.m., 11 a.m., 12:15 p.m. and 3 p.m. Kennedy Tourist and Information Centre, Medical Centre. No charge. Bus 19 and 27.  
3. **Beva Town Jerusalem** - (Kiryat Nezar), Beit Yehonatan, Daily tours (except Shabbat), Tel. 5212.  
4. **Hebrew University**, Conducted tours in English weekdays at 9 and 11 a.m. starting from the Administration Building at the Givat Ram campus and at 9:30 a.m. from the Truman Research Institute at the Mount Scopus campus.  
5. **Tourists and visitors** come and see the General Israel Orphan's Home at Givat Ram, and its modern building. Free guided tours weekdays between 10-4. Bus No. 5, Kiryat Moshe, Tel. 523291.

\* **New Israel Films** - Latest Israel films screened weekdays at 12 noon at Kerem Hayasot Hall, Jewish Agency Building, Jerusalem. Admission free.  
Jerusalem Biblical Zoo, Schneller Wood, Romania, Tel. 5-830, 7:30 p.m.  
\* **A Stone in David's Tower** - Sound and Light Show in Jerusalem. Text: Yehuda Herzl. Directed by Yehuda Herzl and Arnon Adiri. Music: Noam Sheriff. Every evening except Friday, 7:30 a.m. in Hebrew, 8:45 p.m. in English, 10 p.m. in Hebrew in English on Mon., Tues., Wed., and Sat. evenings: 10 p.m. in French on Sun. and Thurs. evenings only. Tickets: exhibition agency and ticket office evening box office. Please come dressed warmly.  
The Heavy Bulky Puppet Theatre at Zaytan, 38 King George Ave. Saturday and Sunday. Children, 5:30 p.m.; Adults, 8:30 p.m.

**TEL AVIV**  
Tel Aviv Museum - Recent Shaul Hama-lech, new 200 graphic works (Hall No. 3). Other exhibitions: Israeli painting and sculptures (Meyerhoff Hall); The Museum Collections (Cohen Hall, Zacks Hall); Kinetic Art (Haft Hall). Hours: Tues., 10-1; Wed., Thurs., 10-1; Fri., 10-1; Sat., 10-1; Sun., 10-1. Free guided tours in English at 11:30 a.m.  
Helena Rubinstein Pavilion, temporarily closed, due to renovations.  
Museum Haaretz: Ramat Aviv, (1) Glass Museum; (2) Kadman Numismatic Museum; (3) Ceramic Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Qasile Excavation, Wed., 10 a.m.-3 p.m.; Sun. Mon. Tues., Thurs., 10 a.m.-1 p.m.; Fri., 10 a.m.-1 p.m.; Sat. 10 a.m.-1 p.m.; Sun., Mon., Tues., 10 a.m.-1 p.m.; Fri., 10 a.m.-1 p.m.

**Conducted Tours:**  
\* Tel Aviv University  
Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University at 10:30 a.m. Public Relations Dept. Transportation by public buses 28, 29, 70, 80. Free transportation on Mondays and Wednesdays from Tel Aviv, 8:30 a.m. - Tel Aviv, Acadia, Yaffo, 10 a.m. - Sheraton, Hilton, Ramat Aviv, Samuel, Lina, Dan, Park, Daberah, Adva, Israel Bank, Barak, etc. For details Tel. 41811. Public Relations Dept.

**The Israel National Opera**  
1 Alonby Road, Tel Aviv, Tel. 5719  
Tonight, September 23  
**Das Dreimäderlhaus**  
Haifa, 8:30 p.m.

**Bar-Ilan University**: daily for free transportation. Please call public relations, Tel. 757401.  
Hilton - Tel Aviv: H. Stern's duty-free jewellery, international guarantee, Government-approved.  
Orit Israel: for visits, please contact: Orit Tel Aviv, Tel. 762291/2; Orit Jerusalem, Tel. 23676; Orit Haifa, Tel. 51027; Orit Netanya, Tel. 2323.  
National Religious Women's Organization: Mirzahi and Hagool Hamizrabi Women in Israel, 366 Ha Orim, Tel Aviv, Call - Tel Aviv, 44151, 28452; Jerusalem, 30620, 35232.  
Muscat Inyosait - Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m., Tel Aviv, Linastrat Bldg, 29 Rehov Arlozorov, Tel. 25111; Jerusalem, Beit Elilcheva, Rehov Eliazar Hamedal, Katsamon, Tel. 3161; Haifa, Kiryat Mitzner, Tel. 62264.  
Mirzahi Women's Organizations of America and Canada, 16-18 Rehov Dov Hoz, Tel Aviv, call Tel. 2227, 24108; Jerusalem 22266, 521608, Haifa, 61828; Beersheba, 3171.

**Organ Meets by Public House every Sunday at 11:30 a.m. Y.M.C.A. Auditorium. Public Welcome.**  
Melave Malka, 8:30 p.m. at Mithal Shimo, 55 Rehov King George.

**JEKUSALEM**  
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1 Alonby Road, Tel Aviv, Tel. 5719  
Tonight, September 23  
**Das Dreimäderlhaus**  
Haifa, 8:30 p.m.

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**the israel museum, jersusalem**  
**THIS WEEK AT THE MUSEUM**  
VISITING HOURS  
Sun., Mon. (Succot) 10 a.m. - 6 p.m.  
Tues. (Succot) Free  
Shrine of the Book 10 a.m. - 10 p.m.  
Israel Museum 10 a.m. - 6 p.m.  
Rockefeller Museum 10 a.m. - 6 p.m.  
Wed., Thurs. 10 a.m. - 6 p.m.  
Fri., Sat. 10 a.m. - 3 p.m.  
Tues., 26.9.72 5.15 p.m.  
Tues., 26.10.1972 6 p.m.  
Tues., 26.9.1972 6 and 8.30 p.m.  
Catalogue Discount Sale Sun., Mon., Tues. 1 - 6 p.m.  
EXHIBITIONS  
M.C. Escher's Graphic Work (Cohen Hall)  
Artists' Book (in hon. of the International Book Year) (Library Hall)  
Creative Works by Children and Games (Youth Wing)  
Puppets (Youth Wing)  
SPECIAL EXHIBIT  
Sir Jacob Epstein: "The Tin Hat" & Portrait of Sholem Asch.  
Donations of Mr. & Mrs. B. Gerald Cantor & Mr. Raphael Salaman  
YOUTH WING  
Registration of children and adults for 1972/73  
Wed., Thurs. 10-12 a.m., 2-4 p.m.  
in the Youth Wing Office  
Fees: children IL 22.- per year, adults IL 100.- per 4 months  
Courses for adults:  
Painting - Sun. 10-12.30 (Mr. Allan Wolf)  
Ceramics - Sun. 10-12.30 (Mrs. Gene Wolf)  
Etching - Wed. 10-12.30 (Mrs. Tami Rikman)  
Sculpture - Thurs. 10-12.30 (Mr. Shmuel Bar-Even)  
Solfege - Thurs. 10-12.30 (Dr. A. Ryger)

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**TWO PERFORMANCES DURING SUCCOT**  
**JAZZ PLUS ROCK**  
NEW PROGRAMME  
"VIBRATIONS"  
21 participants  
Beit Arlozorov, Tel Aviv  
Sunday, Sept. 23 at 4 p.m.  
Tuesday, Sept. 26 at 4 p.m.  
Choreography: SHIMON BRAUN  
Costumes: NIBA  
Lighting: DAN OR  
Arrangements: TZIPI POBAT  
Tickets at Le'an and other agencies  
Reservations: Tel. 721164, 747971  
JAZZ PLUS ROCK DANCE STUDIO  
directed by Shimon Braun  
will open on October 1 at 10 Rehov Weismann (Kikar Nagan), Givat Ram. Lessons for beginners and advanced, students, high school age pupils and above... also special groups for children and morning classes for women.  
Registration: at the Studio, 4-6 p.m. daily. Tel. 721161

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Tel Aviv Museum - Recent Shaul Hama-lech, new 200



## Jel Aviv Cinemas

Commencing Saturday, September 23, at 7.15 p.m. and 9.30 p.m.  
Weekdays at 4.30, 7.15, 9.30 p.m.  
See times of performance of individual cinemas

**ALLENBY Tel. 57820**  
3rd week  
Sat. Night: 6.00 - 9.15  
Weekdays - 5.30 - 8.45

**BRANDON'S GODFATHER**  
New York Times  
"A TRULY EPIC FILM IN THE BEST CLASSIC SENSE OF THE WORD!"  
- ABC-TV

**The Godfather**  
Adults only

**BEN YEHUDA Tel. 288400**  
ISRAEL PREMIERE  
The charming comedy of the modern cinema  
**IL TRAPIANTO**  
Adults only.

**GINERAMA**  
ISRAEL PREMIERE  
4.30, 7.15, 9.30

**SHAFT'S BIG SCORE**  
M.G.M. Noah Films  
In colour - wide screen

**ORION Tel. 282288**  
3rd week  
Sat. night, 6.00 - 9.15  
No complimentary tickets or reduction for this film.  
Weekdays: 5.30 - 8.45  
**MARLON BRANDO**

**The Godfather**  
Adults only

**EDEN Tel. 57490**  
RAJANDRA KOMAR  
MALA SINA  
**GHEIT**  
4, 6.30, 9

**ESTHER Tel. 285618**  
RUD STENOOR  
TERENCE HILL  
**They Still Call Me Trinity**  
4.30, 7.15, 9.30

**CRITERION Tel. 57858**  
4th week  
Jack Lemmon's Production  
**KOTCH**  
with WALTER MATTHAU

**GORDON Tel. 244373**  
18th week  
**THE GARDEN OF THE FINZI CONTINI**  
The film by VITTORIO DE SICA  
The best film of 1973  
Sat. 7.30, 9.30

**THE HEIST**  
Written and Directed by RICHARD BROOKS  
A Columbia Picture  
A Columbia Picture  
ADULTS ONLY

**REDGRAVE JACKSON**  
Mary Queen of Scots  
DAN-RIEVERA Tel. 58851  
**ALISTAIR MACLEAN'S PUPPET ON A CHAIN**  
10, 12, 3, 4, 7.30, 9.30  
**HOD Tel. 236226**  
3rd week  
4.30, 7.15, 9.30  
LEE HARVIN  
**PRIME OUT**  
**MAXIM Tel. 287487**  
7th week  
**The Fearless Vampire Killers**  
SHAUN TATE  
4.50, 7.15, 9.30  
**MOGRABI Tel. 58831**  
7th week  
**SIDNEY POITIER**  
A WALTER MIRISCH PRODUCTION  
**"THE ORGANIZATION"**  
COLOR United Artists  
7.15 - 9.30  
**OPHIR Tel. 618831**  
18th week  
**WARREN BEATTY GOLDIE HAWN**  
**THE HEIST**  
Written and Directed by RICHARD BROOKS  
A Columbia Picture  
A Columbia Picture  
ADULTS ONLY

## Jerusalem Cinemas

Commencing Saturday, September 23, at 7.00 p.m. and 9.00 p.m.  
Weekdays 4.00, 7.00 and 9.00 p.m.

**ARNON Tel. 224929**  
No compl. tickets  
**DUCK SOUP**  
MAX BROTHERS  
The most amusing picture

**ORION Tel. 222856**  
TERENCE HILL  
**They Still Call Me Trinity**

**EDEN Tel. 228829**  
3rd week  
Saturday: 6.30 and 8.30 p.m.  
Weekdays: 4.00 and 8.00 p.m.  
**THE GODFATHER**  
MARLON BRANDO

**EDISON Tel. 224056**  
A treat for the holiday  
A great Turkish picture  
A lovely melodrama  
**HERSEY OGLUM IOIN**  
starring GUNEV ARKIN NESER GUVRENIEL  
In colour

**HABIRAH Tel. 223566**  
3rd week  
From Friday at 3 p.m.  
Saturday: 6.30 and 8.30  
Weekdays: 4.00, 6.30, 8.30  
**DECAMERON**  
based on "The Decameron" by Boccaccio  
For Adults Only - Colour

**ORNA Tel. 224738**  
4th week  
OMAR SHARIF  
JEAN-PAUL BELMONDO  
DYAN CANNON  
**The Burglars**  
For Adults Only - Colour

**RON Tel. 224704**  
Debuting Fri. at 3.00 p.m.  
CHARLTON HESTON  
in  
**SKYJACKED**  
Drama in the air

**SEMADAR Tel. 28742**  
Perf. at 8.00 p.m. only  
TOPOL  
in  
NORMAN JEWISON'S film  
**FIDDLER ON THE ROOF**

**ONLY Tel. 284025**  
3rd week  
4 Rehov Maccabi  
4.50, 7.15, 9.30  
**ONE IS A LONELY NUMBER**  
JAMES DOUGLAS  
MEYNI DOVILAS  
E. & S.  
Best of Laurel & Hardy

**PARIS Tel. 226605**  
10, 12, 3, 4, 7.15, 9.30  
3rd week  
**WALT DISNEY PRODUCTIONS**  
**THE BAREFOOT EXECUTIVE**  
TECHNICOLOR  
A "Forum Film"

**FEER Tel. 449795**  
10th week  
**Barbra Streisand Ryan O'Neal**  
in  
**"What's Up Doc?"**  
4.30, 7.30, 9.30

**RAMAT AVIV Tel. 412761**  
8 p.m. sharp  
**BEN HUR**  
also on Mon. and Tues.  
Matinee at 4

**ZAMIR Tel. 57455**  
The Greek film  
**THE PRICE OF DESIRE**  
Daily from 4.30 a.m. and at Matinee at 4.30  
8.30, 9.30

**REACH FOR LIFE**  
STUART WHITMAN  
SANDY DENNIS  
4.30, 7.15, 9.30  
Matinee at 4.30  
TOM & JERRY FESTIVAL

## Haifa Cinemas

Commencing Saturday, September 23, at 7.00 p.m. and 9.00 p.m.  
Daily at 7.00 and 9.00 p.m.

**AMPHITHEATRE Tel. 604018**  
CLAUDE ZIMI's most entertaining and enjoyable film  
**Les Bidasses en Folie**  
In colour  
No complimentary tickets

**ARMON Tel. 604848**  
3rd week  
**THE GODFATHER**  
Based on Mario Puzo's Best Best Seller  
with MARLON BRANDO AL PACINO  
JAMES CAAN  
For adults only  
No compl. tickets  
Owing to length of film perf.  
Sunday 5.30, 8.45  
Weekdays 5.00, 8.15

**ATZMON Tel. 689008**  
5th week  
Airconditioned  
A great Israeli love story  
**NURIT**  
Starring SASSI KESHEH and YONA ELIASH  
in Technicolor

**BEIT ROYHSCHILD Mt. Carmel Tel. 22749**  
2nd week  
**KES**  
starring BILLY BRADLEY  
Perf. at 6.45, 9.00  
Sat., Tues., Thurs.

**ORION Tel. 606272**  
6th week  
Best comedy of the year  
**Homo Eroticus**  
What did nature bestow on him by increasing his potency sevenfold?  
with ROSSANA FODESTA SILVA KOSCINA  
For adults only

**MORHAI Tel. 242477**  
Airconditioned  
CHARLES BRONSON  
JAMES MASON  
**ON BEHALF OF THE FRIENDS**  
In colour  
Perf. at 6.45, 9.00

**SHAVIT Tel. 68845**  
A great film, full of exciting moments  
**LATITUDE ZERO**  
In colour  
Perf. all week only at 6.45

**PEER Tel. 662383**  
The gayest film of them all  
the stars of  
MARK LESTER  
KARL WILD  
in  
**MELODY**  
Music: The Bee Gees  
A Forum release  
In colour

**RON Tel. 689089**  
The greatest success of the year  
A screwball comedy  
**WHAT'S UP DOC?**  
Starring BARBRA STREISAND  
RYAN O'NEAL  
In Technicolor

**RAMAT GAN Cinemas**  
**ARMON Tel. 720706**  
A Walt Disney Film  
3 parts, 4, 6, 8  
**HADAR Tel. 728832**  
7.15, 9.30  
2nd week  
ORVILLE BRONSON  
ALAN DELON  
**RED SUN**  
Adults only  
Mat. at 4  
LIBERTY VALLANCE  
Lee Marvin

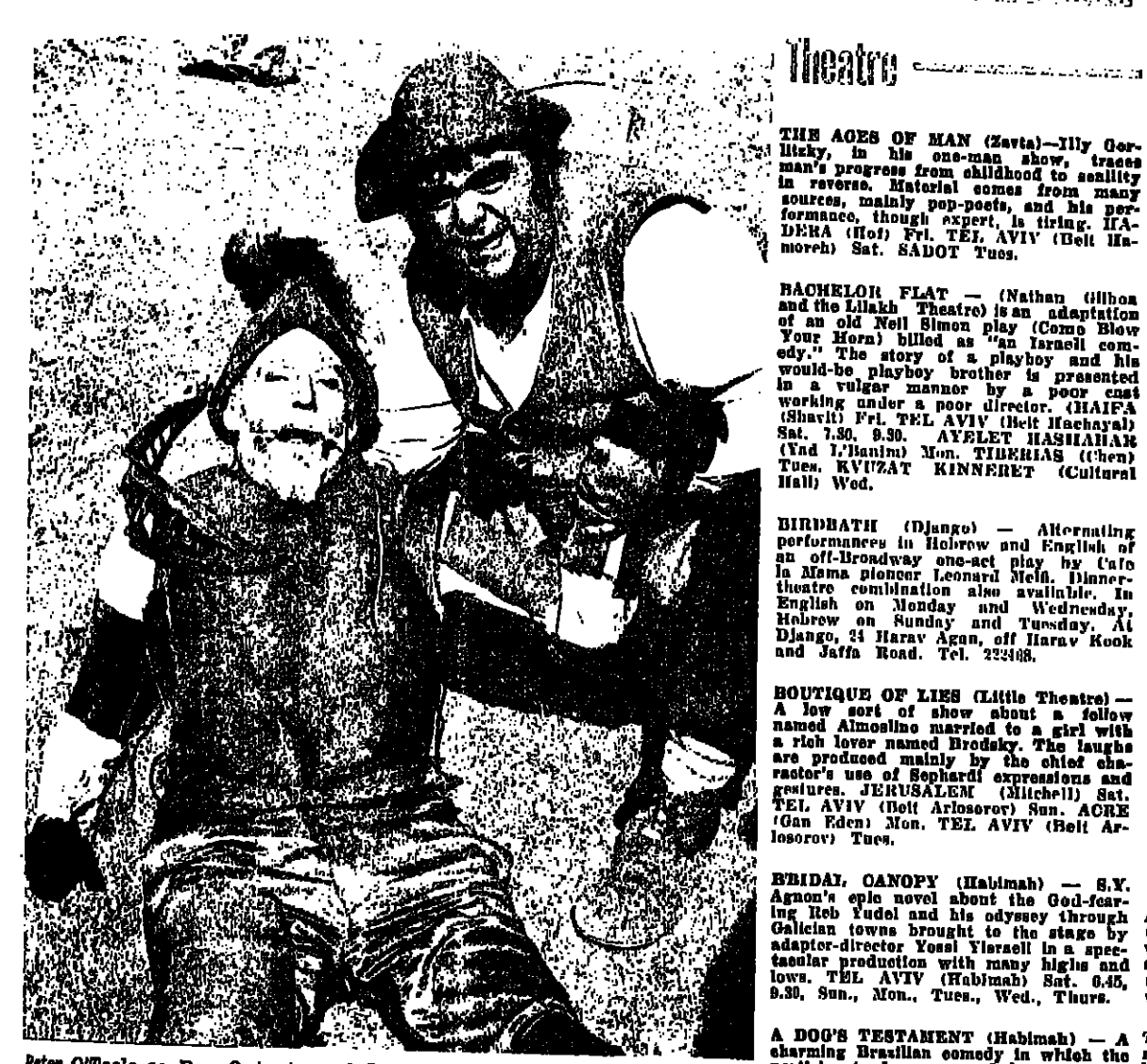
**OASIS**  
**Puppet On a Chain**  
Adults only 7.15, 9.30  
Mat. at 4  
LIBERTY VALLANCE  
Lee Marvin

**LILI**  
Ramat Gan  
All week  
7.15, 9.30  
**THE FRENCH CONNECTION**

**RAMA Tel. 721012**  
3rd week  
Mon., Tues., Wed., Thurs.  
only 7.15, 9.30  
ANTHONY QUINN  
GEORGE HILTON  
**La Coda Dello Scorpione**  
In colour - Adults only  
6.45, 9.00  
TABANAN SENDS A SON  
Johnny Weissmuller

**RAMAT GAN Tel. 724504**  
A comedy with SOPHIA LOREN  
**MORTA DALLA**  
In colour  
7.15, 9.30

## The Little Angel Theatre



Peter O'Toole as Don Quixote and James Coco as Sancho Panza in scene from current filming of "Man from La Mancha," the musical adaptation of Cervantes' classic novel. The film also stars Sophia Loren. (Camera Press)

## Theatre

**THE AGES OF MAN (Zavia)** - Jilly Gerbely, in his one-man show, traces man's progress from childhood to senility in reverse. Material comes from many sources, mainly pop-poets, and his performance, though expert, is tiring. (HAIFA) (Hot) Fri. TEL. AVIV (Beit Hamoreh) Sat. SADO TUES.

**RACHELOR FLAT** - (Nathan Gilboa and the Little Theatre) is an adaptation of an old Neil Simon play (Come Blow Your Horn) billed as "an Israeli comedy" the story of a playboy and his would-be playboy brother is presented in a vulgar manner by a poet cast working under a poor director. (HAIFA) (Hot) Fri. TEL. AVIV (Beit Hamoreh) Sat. 7.30, 9.30. AYBLET HADSHAM (Yad I'Haanan) Mon. TIBERIAS (Chen) Tues. KYTZAT KINNETZ (Cultural Hall) Wed.

**BIRDBATH (Djingo)** - Alternating performances in Hebrew and English of an off-Broadway one-act play by (into an Israeli director) Leonard Wolf. (Theatre) commencing also available. In English on Monday and Wednesday, Hebrew on Sunday and Tuesday. Djingo, 24 Harav Agon, of Harav Kook and Jaffa Road. Tel. 222488.

**BOUQUET OF LIES (Little Theatre)** - A joy sort of show about a fellow named Almoeino married to a girl with a rich lover named Brodsky. The laughs are provided mainly by the chief character's use of Sphardic expressions and gestures. JERUSALEM (Michele) Sat. TEL AVIV (Beit Hamoreh) Sun. AORE (Gai) Mon. TEL AVIV (Beit Hamoreh) Tues.

**EBIDAI, OANOPY (Maidman)** - S.Y. Aronson's novel about the God-fearing Reb Yehudi and his adventures through Galician towns brought to the stage by adaptor-director Yoram Yisrael in a spectacular production. Delightful and lively. TEL AVIV (Habimah) Sat. 6.45, 9.30, Sun., Mon., Tues., Wed., Thurs.

**A DOG'S TESTAMENT (Habimah)** - A heart-warming story about a dog who participates in a good laugh at the expense of the Orthodox clergy and even high politicians. Delightful and lively. TEL AVIV (Habimah) Sat. 6.45, 9.30, Sun., Mon., Tues., Wed., Thurs.

**DON'T CALL ME BLACK (The Young Theatre) HERZIYA (David) Fri. 9.30 TEL AVIV (Alhambra) Sat. 7.30, 9.30, Sun. 9.30, Mon. 7.30, 9.30. PARDESS (Beit Hamoreh) Sat. 6.45, 9.30. JERUSALEM (Y.N.A.) Thurs. 9.00.**



A special treat for children during the Sucoot school vacation is the engagement in Israel of the Little Angel Theatre of London. A shadow puppet is pictured. Listings of this and other special children's performances below.

**A THOUSAND AND ONE NIGHTS (Bimot)** - Stories from Arabian Nights were rather ineffectually put together in a show which moves slowly - when it moves at all. KIDUZEV REVADEM (Beit Hamoreh) Tues., Wed., Thurs.

**THE TREASURE (Haifa Theatre)** - A new version of the much-performed play by Sholem Aleichem in which a whole town goes berserk due to a rumour about a treasure hidden in the cemetery. (Not yet reviewed). HAIFA (Municipal Theatre) Tues., Wed., Thurs.

**THE LITTLE ANGEL (Marionette Theatre) HERZIYA (David) Fri. 9.30, 9.30 p.m. ZEMAH (Amphitheatre) Sat. 9.30 a.m., 9.30 p.m., REBESHBERA (Koren) Sun. 9.30 p.m., 4.15 p.m. JERUSALEM (Michele) Tues. 9.00 a.m., 11.45 a.m. ARIVY Wed.**

**WHAT HAPPENED TO ME SPIZZ (Lina) - REBESHBERA (Gila) Fri. JERUSALEM (Beit Hamoreh) Sat. TEL AVIV (Machman) Sun., Mon., Tues. ARIVY Wed.**

**DIKONA (Elia) Thurs. 11.00 a.m., 9.00 p.m.**  
**SIMPLE SIMON (Children's Theatre) - NAHARIVA (David) Sun. 10.30 a.m. HAIFA (Shavit) Mon. 10.30. JERUSALEM (Beit Hamoreh) Tues. 10.30. TEL AVIV (Beit Hamoreh) Wed. Thurs. 10.30.**

**SONGS OF NAOMI SIEMER (Bimot) - AFIKIM (Cultural Hall) Fri. 9.00. NAAM (Amphitheatre) Sat. 9.00. SHARON (Amphitheatre) Sun. 9.00. KITYZAT GAT (Moshel Haasor) Wed. 9.30. JIKIT SIFAN (Amphitheatre) Thurs. 9.00.**

**Music**  
All events start at 8.30 p.m. unless stated otherwise.

**Givat Haim**  
"LA OLEMBENZA DI TITO" - details for Jerusalem - Saturday.

**Haifa**  
HAIFA SYMPHONY ORCHESTRA - Yuri Aronovich conducting; Irina Zartman, piano - Subscription Concert No. 1 - at the Municipal Theatre: Sunday and Monday.

**Opera**  
The Israel National Opera presents: "Das Dreizehntelndeckhaus" after Schubert, with Miriam Laron, S. Bechar, M. Bechar, M. Kahana, Z. Yakar, Linda Rider, Judith Taler, conductor; Arish Levonon (Saturday - Monday - Thursday); Puccini: "Cosses" with Netanah Layret, Nardelli, Arisla (Sunday); Verdi: "Il goletto" with Avella, Itzlik, Esther Samsonov (Tuesday - in JERUSALEM); Verdi: "Cavalleria Rusticana" with Netanah Layret, Lorraine, Nava Jones, Nardelli, Bechar, Bechar, Ben-Shabar, Karta (Wednesday).

**Record of the Week**  
SUCCOT AND SHIMAZ TORA - Recorded by Mordechai Legenda, compiled and edited by Rabbi Shimon Aronson (in English); music by Moshe Hillel, Shlomo Oren, Osnat Paz, Arif Lavi, Yeha Yarkoni. (CBS) 0083.  
The Feast of the Tabernacle lends itself by nature to a more joyful mood, and indeed, the music chosen and the arrangements are lively and happy. The arrangements stress the rhythmic brightness (Gil Adoni, Ch. Winterstein) without oversteering the tunes. Even though Mordechai Legenda's music, full of ethical points and wisdom, with less pomp than on the Book Hashkama record, and the stories are shorter and leave the majority of the groove to music. A really nice and recommendable release. (CBS) 0083. (Tel. Aviv) Tel Aviv Cultural Centre, speaking newscasters. (L.A.)

**Tel Aviv**  
"LA OLEMBENZA DI TITO" - details for Jerusalem - Subscription Concert No. 1 - Series "1", Sunday, Series "2", Monday; Series "3", Wednesday. At Beit Hachayal.

**Holon**  
HOLON CHAMBER ORCHESTRA - Opening concert of season. Nava Shavit, conductor. Aviva Weiss, harp, Yeha Yarkoni, cello. Works by Beethoven, Liszt, Vivaldi and Haydn. Saturday, Yad Lebanon Cultural Centre, speaking newscasters. (L.A.)